WORLD CALL

Children's Day

June, 1939

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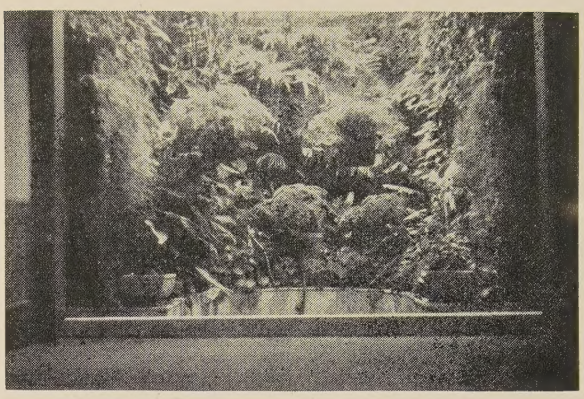

The accompanying picture is of the famous baptistry in First Christian Church, Honolulu, and was photographed without artificial lighting by the editor of WORLD CALL on the occasion of a one day visit to the city as he returned from the Orient. No picture can do justice to the lovely tropical beauty of the baptistry.

C. E. Burgess is pastor of First Church, Honolulu, and F. T. Carter ministers to the Kaimuku Church. Both pastors and congregations delight in bestowing Hawaiian hospitality upon Disciple visitors. First Church with 178 members is proud of its 62 subscriptions to WORLD CALL and WORLD CALL is, of course, proud of First Church.

Several readers from Honolulu have called attention to the statement on page 6 of our March issue identifying a church as "First Christian Church of the city." The church pictured is First Church of Christ, Chinese, and is a union church.

Honor Roll

June 30 marks the closing date for churches striving to reach their goal in subscriptions that will make them eligible for the WORLD CALL Honor Roll for 1938-39. Only a few days more for the WORLD CALL Secretaries to get their subscriptions, new and renewals, in to the WORLD CALL office. Why not see to it that your church not only "makes" the Honor Roll, but also makes an increase over the record for the previous year? Remember it is necessary to have had twenty or more subscriptions during the fiscal year—July 1, 1938-June 30, 1939.

Then too, missionary organizations and classes will want to secure one or more of the current mission study books by taking advantage of the WORLD CALL Book Offer which is now in effect. See the May issue for the list of available books and how to secure them.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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The Threshold

Our Cover

Within the writer's experience, time devoted to play was considered wasted effort. The fourfold life was hardly recognized four decades ago. We now know that recreation is essential to the ongoing of our civilization. Under proper auspices and guidance play contributes to our mental, physical, social and spiritual development. It must have been so in the time of Jesus; we cannot think of him as sad and apart from the people with whom he lived and worked. Jesus had his dark moments, but he also had a radiant personality.

Christ in art is usually pictured as sad and pious. Harries has broken with tradition, and we see Christ in our cover picture in a playful mood. "Playtime With Jesus" is the picture's title. The shore line and water's edge reminds us of Galilee. The children represent many nationalities, and he thus becomes the Universal Christ. While such a portrayal is unusual in art, we can hardly think of Christ as he walked to and fro on earth without feeling that he entered heartily into the joys and experiences of people. That was his teaching approach and it must also be our approach—not only to childhood and youth, but to men and women as well, if we are to lead them to live courageously according to the Christian pattern.

—ABBOTT BOOK.

International Christianity on the Radio

The National Broadcasting Company has invited Dr. Leslie Bates Moss to present a third series of the radio program known as "At Home in the World." The National Broadcasting Company provides the facilities over WEAF and stations of the Red Network on Fridays during May, June and July, from 12:30 to 12:45 P. M. daylight time in the Eastern Time Zone.

The purpose of these programs is to provide an interpretation and understanding of the world-wide character of the Christian undertaking. Only as we understand our neighbors in this world can we develop a sense of being "at home." The Christian share in building this friendly attitude between peoples is of great importance.

Subjects for June and July are as follows:

June 2—"Banners"
June 9—"Why People Perish"
June 16—"Price Tags to Life"
June 23—"Change Without Notice"
June 30—"Journey in India"
July 7—"Strangers or Friends"
July 14—"Freedom—For What?"
July 21—"My Intention Is—"
July 28—"Transforming Our World"

Mid-Summer Institute at Butler

July 4 to 7 are the dates announced for the Midsummer Institute of the Butler University College of Religion. The Butler Fieldhouse at Indianapolis is the place of meeting. Dean Frederick D. Kershner of the College of Religion will preside. Complete programs may be had by writing Dean Kershner, Butler University, Indianapolis, Indiana.

Home Missions Broadcast

"Frontiers of American Life," a new religious series dealing with home missions, to be conducted by the Rev. Mark A. Dawber, noted worker in rural mission fields, will be inaugurated over a National Broadcasting network on Thursday, June 1.

Under the auspices of the Federal Council of the Churches of Christ in America the programs will be presented each Thursday during the Summer months at 12:30 p. m., EDST, over the NBC-Red Network. Throughout the series Dr. Dawber has planned to show how the American pioneer spirit has influenced the religious and moral aspects of our national life.

The topics to be discussed in the new series during June are:

June 1—"The Religious Challenge of the Frontier."
June 8—"The American Indian.
June 15—"Our Rural Heritage."
June 22—"Pioneers in the Southern Highlands."
June 29—"Pioneering in Puerto Rico."

Save the Children Foundation

The International Save the Children Foundation, as this welfare help and educational assistance agency has been known since its organization in 1931, is now the Save the Children Federation. The title was officially changed by vote of the board at a meeting held April 27, at headquarters of the Federation, Metropolitan Tower, 1 Madison Avenue, New York.

Col. John Q. Tilson of Washington, D. C., and New Haven, Conn., for several terms member of Congress from Connecticut, and former Speaker of the House, was elected a vice-chairman of the Federation. The chairman is Dr. Frank Kingdon. Dr. Alva W. Taylor is educational director of the Foundation.

The Save the Children Foundation has carried on its work among isolated or destitute communities for more than eight years and now serves in some fifty rural counties of Tennessee, Kentucky, North Carolina and other Southern States, reaching approximately 50,000 children.

To Africa

Mrs. Ned Milton Roberts was not present in Indianapolis on April 19 when her husband and Doctors W. H. and Marjorie Crittendon Horner were commissioned as missionaries to the African Congo. (See account on page 5) Mrs. Roberts was at

Mrs. N. M. Roberts

home in Bremerton, Washington, getting ready for the journey to Africa on which she and her husband and two children, Paul Edward, 2 years, and Ned Owen, 6 months, left on May 24. Her picture is presented here since she could not be included in the group photograph taken on the day of the official appointment.

Grinnell Institute

June 15-24 are the dates of the Grinnell Institute of International Relations at Grinnell, Iowa. Lecturers include Clarence E. Pickett, T. Z. Koo, Norman Thomas, Leyton Richard, Eduard Benes and Mrs. Laura Puffer Morgan. E. Raymond Wilson, Grinnell, Iowa, is secretary. It is expected that this year's Institute will be especially well attended in view of the fact that there will be no session of the Midwest Institute formerly held at Evanston and Naperville.

Book Offer

WORLD CALL secretaries are reminded of the special offer of the latest missionary books to be given free with five new or ten renewal subscriptions to WORLD CALL. The offer is good until June 30. Complete details appear on the inside back cover of our May issue.

As we go to press word comes from Kansas City of the death on May 12 of E. E. Elliott, former transportation secretary of the International Convention and for thirty years active in many brotherhood enterprises.

WORLD CALL

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Evelyn Honeywell, *Assistant to the Editor*

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Children's Day, June 4

THROUGHOUT the world today the needs of little children are apparent and appalling. In America inadequate child labor legislation condemns thousands to a life that dwarfs body and spirit. If it is true (and it *is* true) that a third of our people are "ill-fed, ill-housed, ill-clothed," then such is the fate of *more* than a third of our children, for the larger families live in the little houses of the poor. Even so, the lot of children elsewhere is less happy than in America. The hope for the world's children is for the new concern for all human welfare which comes with the Christian religion. The genuineness of such concern may be demonstrated through the opportunity which comes to our Sunday schools and churches on June 4 to share in the Children's Day offering for World Missions.

Disciples and the Unified Approach

FROM every point of view the most satisfactory of the annual meetings of Unified Promotion thus far were those held this year. (See page 16 for an account of the meetings.) The sessions were characterized by a maximum of frankness and a minimum of misunderstanding. Discussions were to the point and in good spirit. It is clear that the Disciples regard Unified Promotion as a technique rather than an end in itself. It is equally clear, however, that they have convictions as to the wisdom of that technique and that it is their purpose to move forward in cooperation. They are committed to the unified approach in the support of kingdom enterprises.

The Foundations of Decency

"Many have lost all faith. Not only their faith in the gods of their fathers; but faith in all they had believed most certain and important—in reason and in truth, in honor and in decency, in the possibility of peace and the power of right."

THE above words occur in the fourth paragraph of the report of the Madras Conference. We offer three exhibits from the life of three great modern nations which demonstrate the stark, ugly truth of the indictment:

EXHIBIT A, NAZI-GERMANY:

Perhaps no nation has more flagrantly challenged the common concepts of moral decencies than has Germany under the leadership of Hitler and his associates. A major obstacle in the way of righting past international wrongs is the widespread feeling that solemn Nazi promises are utterly worthless. *The New York Times* has recently called attention to some of Hitler's "performances" in the light of relevant "pledges."

For example, on Jan. 30, 1934, following the Saar settlement, the German government accepted "in its innermost soul the pact of Locarno." Then on March 7, 1936, Germany remilitarized the Rhineland in violation of the Pact of Locarno.

Again, on May 21, 1935, Germany disavowed any intention "to mix in internal Austrian affairs, or to annex or unite with Austria." Yet on March 12, 1938, Austria was annexed.

Another pledge came on Sept. 26, 1938: "If this problem (the Sudeten area of Czechoslovakia) is solved there will be no further territorial problems in Europe for Germany." Then on March 14, 1939, German troops took over what remained of Czechoslovakia. Today seven million Czechs are under German rule.

One hopeful aspect of the situation arises from reports that there are in Germany evidences of a growing sense of uneasiness and shame over the more recent performances of the Fuehrer.

EXHIBIT B, JAPAN:

When Japan took over Hainan in February of this year assurances were given that it would be returned after the present "emergency" passes. Japanese newspapers which carried these reports carried also discussions as to the future benefits which would accrue to Japan because of this new possession. It was pointed out, for instance, that more sugar might be expected from Hainan than now comes from F'ormosa. No informed and realistic person inside or outside Japan thinks for one moment that Japanese forces have any intention of giving up Hainan. Neither does any informed person inside or outside Japan take the slightest stock in the flimsy statements of the Japanese military concerning the "incidents" which led to the taking of Manchuria and the invasion of North China. It is small wonder that throughout the Orient there is a general acceptance of the fact that the assurances of the military controlled government of Japan are worthless.

EXHIBIT C, THE UNITED STATES:

The breakdown of American faith in the common decencies of life exhibits itself in a different way, chiefly because America does not face the same "necessities" which confront these "have-not" nations. It is seen especially in the prevalent American attitude of irresponsibility toward all problems of an international nature. Consider, for example, the President's appeal to Hitler and Mussolini with respect to its reception by the American people. Apart from its implication as to responsibility for the world situation, the message made two proposals: the first having to do with pledges of non-aggression and the second with plans for a world economic conference in which the United States would join with other nations in seeking to do away with inequities which make difficult the life of the "have-not" nations. Polls of public opinion indicate that the American people gave rather general approval to the ideas back of the President's proposal. One thing not so generally noted but which we believe to be true is that the approval was for non-aggression agreements while the criticisms were directed chiefly against the proposal for an economic conference in which the United States might accept a measure of responsibility. We submit the conviction that such a desire on the part of American people to isolate themselves from all international responsibility while at the same time reserving the right to criticise all others reflects a want of faith in the common decencies and "in the possibility of peace and the power of right."

Madras was right. "Mankind's great need is for a true and living faith." In Germany, in Japan, in America there is need for faith, for men and nations to commit themselves to the way of truth and right and of a generous justice.

The Church United in Study

ONE of the strongest features of the program of missionary education in the Protestant churches of America is its unity. Practically all of the missionary organizations in local churches throughout the country adopt study programs and use discussion topics agreed upon cooperatively. To these there is available a wealth of literature in book and pamphlet form provided through the Missionary Education Movement. Religious journals throughout the period of study major in timely articles related to the fields under discussion. Interdenominational institutes afford opportunity for training leaders and for further centering the interest of the churches in the theme for the year. Some of these services could be offered by denominations working independently, but many others are distinctively the product of cooperative effort. Especial benefits result as the innumerable church study groups approach some great common problem together in the spirit of Christian inquiry. Examples at hand are the new interest aroused in recent years through studies of "The Rural Church," "The City," and "The Negro."

"Christ and the World Community"

ORDINARILY the first six months of the year of mission study, from July to December, are given over to some phase of the work at home, followed by a similar period devoted to the consideration of some foreign field. With the year beginning next month a slightly different plan is to be followed, the entire year being given to the study of "Christ and the World Community."

The programs for the first two months are presented under the title, THE WORLD IN MY MIND. The topic for July is, "How Big is My World?" That for August is "Citizen of a World Community."

CHRIST'S CHURCH IN THE WORLD COMMUNITY is the title for the next three months. The monthly topics are: "The World-Wide Church," "The Church: Its Message for Today," and "The Church: Its Inner Life."

CHRISTMAS IN THE WORLD COMMUNITY is the third general title, the topic of the December meeting being "The World's Need for a Real Christmas." Provision is made for a special peace meeting with thought centered in PEACE IN THE WORLD COMMUNITY.

The months from January to April are to be given to consideration of the following needs: "The World's Need for Faith," "The World's Need for Food," "The World's Need for Freedom," and "The World's Need for Fellowship." These come under the general heading of CHRIST AND HUMAN NEED.

The year will close with a consideration of the place of COOPERATION IN THE WORLD TASK. The study for May will be on "Cooperation at Home," followed in June by a discussion of "Cooperation Abroad."

The Preacher and Madras

IT will be noted that these programs for missionary groups are related to the subjects discussed at the World Missionary Conference in Madras in December, 1938. The findings of Madras will prove invaluable in the year of study. Readers of WORLD CALL will find useful also the series of articles now appearing under the heading, "Trends in World Christianity." In this issue appear two articles of the series, one by Dr. Robert M. Hopkins on "Trends in the Inner Life of the Church," and one by Dr. C. M. Yocum on "Trends in the Church's Way of Witness." Other articles will follow.

No more important series of studies has been proposed for the church than this on "Christ and the World Community." Wise pastors will not relegate such a program to women's missionary societies and like groups, significant as these are in the life and work of the church. The pastor who is alert to the vast needs of the world and to the opportunities of the church will see the possibilities of the program for the total life of the church. In sermon, in prayer meeting or church night, in forums and in many other ways this can be accomplished. The preacher of discernment will accept this as a rare opportunity for interpreting Christianity as related to all the needs of today's world.

These Go To Africa

By IMOGENE M. REDDELL*

AGAIN young missionaries of Disciples of Christ are going out to Africa. On May 24, aboard the SS. "President Roosevelt" sailed Ned Milton Roberts and his wife, Jewell Elizabeth. Soon Dr. W. H. Horner and his wife, Dr. Marjorie Crittenden Horner, will go. All were appointed missionaries at a meeting of the Board of Trustees of The United Christian Missionary Society in Indianapolis on April 19. Dr. C. M. Yocum, the Society's secretary for African Missions, presented the candidates, and President Robert M. Hopkins gave the missionary charge. Dr. Wm. F. Rothenburger, chairman of the Board of Managers, gave them their certificates of appointment.

Left to right: Dr. W. H. Horner, Dr. Marjorie Crittenden Horner, Dr. C. M. Yocum, Ned Milton Roberts.

Dr. Royal J. Dye, who as a young man went with his bride to Africa forty years ago, gave the prayer of dedication. Who, more than this pioneer doctor, could know what a life of service and sacrifice these young people have chosen? Yet, a missionary does not count his life one of sacrifice. He may spend long years in preparation for his work, leave his home, his country. his friends. He may say good-bye to father and mother whom he knows he may never see again, work tirelessly at stupendous tasks that only those of boundless courage and faith can perform, often send his children back to his own country to be educated while his arms ache to hold them close. Yet to him it is not sacrifice. His is the sheer, poignant joy which makes one forget hardship and suffering. He remembers only the cry of those who need him, and the words of his Master, "If you love me you will."

The great Livingstone, whose missionary task we inherit, endured all manner of hardships for Africa. He suffered from fevers, from the lack of proper food and clothing, from the loss of supplies, from false helpers, from Arab traders, from the Boers who were opposed to any work that had for its object the enlightenment of the natives. His teeth were broken from eating hard, uncooked corn. But in an address to the students of Cambridge he said, "I never made a sacrifice." He felt that he was simply paying back a small part of what he owed to God. Anxiety, sickness, suffering and danger were nothing to the glory to be revealed in him.

And so, to Africa, to take up the tasks of others go the Roberts and the Horners, to the land made sacred to Disciples of Christ by such courageous souls as Dr. Harry N. Biddle, Ella C. Ewing, Mr. and Mrs. Ray Eldred, Mrs. Louis Jaggard, Charles Preston Hedges, Roger T. Clarke and Vesta McCune.

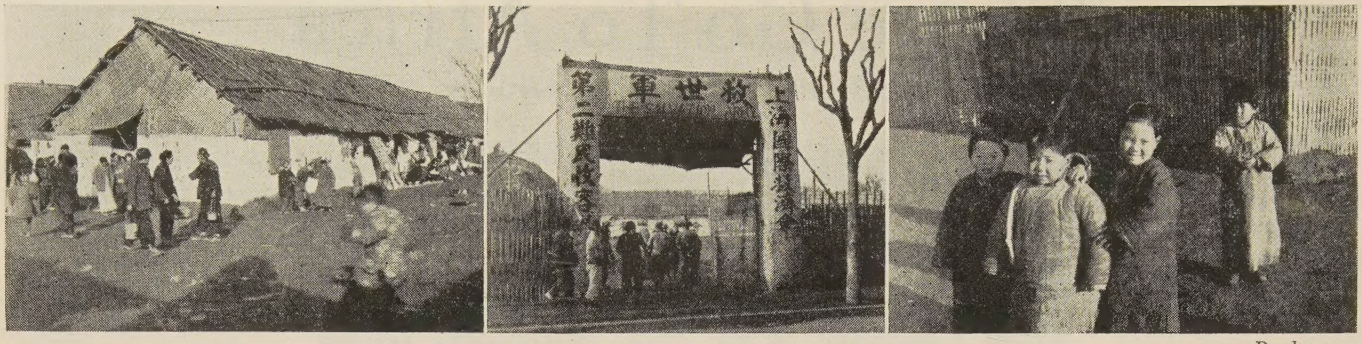
These new missionaries have spent long years of study and practice in preparation for their tasks. Mr. and Mrs. Roberts, while planning for evangelistic work in the Belgian Congo, have made splendid records in local pastorates. In the year and a half they have been at Bremerton, Washington, they added sixty-two members to the church. Mr. Roberts went to school at Whitman College, Spokane University, and Phillips University, having his B.A., M.A. and B.D. degrees from the latter institution. While in college he preached regularly, adding fifty-three members to the church in Mutual, Oklahoma, in seventeen months, and one hundred members to a church in Oklahoma City.

Dr. Horner, too, has had invaluable service as he prepared for missionary service. While in Bethany College he served as a student pastor in the coke regions of Pennsylvania, and was a member of the student board of deacons of the Bethany Church. While in Yale Medical School he also carried courses in Yale Divinity School looking forward to his work as a missionary. His internship was in Kings County Hospital and Boston City Hospital, Boston, Mass.

Dr. Marjorie Crittenden Horner received both her B.S. and M.D. degrees from George Washington University and during this time had valuable experience as a counselor at Girls' Guide Summer Camp. She served one year in the New England Hospital for Women and Children in Boston and one year in Boston Hospital, Providence, R. I. She and her husband belong to our National City Church at Washington.

So, four new missionaries, eager, consecrated and well prepared for their tasks, go to answer a desperate need. Confidently they face the future. May we not betray that confidence.

* Publicity Aide, The United Christian Missionary Society.



Buckner

Views of Salvation Army Camp in Shanghai which houses seven thousand refugees

Christian Work in War-torn China

By MRS. O. J. GOULTER*

AS these words are written in Shanghai it is China's New Year again. To see the people hurrying and bustling about, creating a festive atmosphere in spite of the dark clouds about them, makes one take fresh hope and courage. Surely good will reign in the end. We cannot live without that hope.

We have been in China just two months, but it seems as though we had been here always, except we miss Lovena.* Our boat was delayed for one cause and then another, so it was almost Christmas when we arrived at Shanghai. Dr. Douglas Corpron met us with the information that after waiting three months he at last had a military pass to Hofei. And with his pass he hoped to get one for Mr. Goulter. This was not possible, however, and Dr. Corpron had to go alone, arriving in Hofei Christmas Eve in time to bring Christmas cheer to that desolate city, and especially to C. O. Burch, who had been there alone for eleven months. Dr. Corpron found him very ill. In fact he was just beginning to recover from typhus.

Hofei: A "Ghostly Place"

Dr. Corpron reported the city as a "ghostly place." This city that formerly had 100,000 people in it, was now in almost complete ruin, and only 3,000 people who were still hiding in refugee camps. Our mission property was in rather good condition. Indeed, its condition seemed conspicuously good in that ruined city. As soon as Mr. Burch was able to travel he came out and is now in Shanghai recuperating. When someone asked him if he did not want a quiet room and rest away from people and noises in Wuhu, before coming to Shanghai, he replied most emphatically, "No! That's all I've had. I want people to talk English to, and places to go."

Refugee Clothing

The week after Christmas the seven tons of refugee clothing we had brought from America arrived. Thousands of German Jews were pouring into Shanghai, many of them destitute. Their plight is terrific in a country where the struggle for existence is so great that even every leaf that drops from a tree is hoarded for fuel. We gave many warm coats to these people and to Chinese friends who have lost all. Miss Anna Chen, one of our teachers from Nanking, has many of our Christian girls from Nanking in school here. We gave her twenty coats for the most needy, and they were delighted. Many of the destitute students have been helped with clothes and funds. This time it is not just the poorest people who suffer, but many of the intelligensia also. Their most acute suffering is spiritual as well as physical.

Shanghai Crowded

It is said that Shanghai is now the most densely populated city in the world. It is said there are 7,000,000 people here. One has only to go out on the street a few minutes to realize what that means. It is all but impossible to drive a car through the maze of rickshas, bicycles, carts and people in the streets. There are no sidewalks to speak of.

Naturally, such crowded conditions breed epidemics. The last of these to strike Shanghai is smallpox. An American woman three blocks from here, died last month from smallpox. She had been vaccinated last summer in America. One day recently I was walking along the street in front of the American school, where my children attend, and I noticed a straw-matting bundle against a telephone pole. Coming nearer I saw that it was a dead baby. Its head protruding from the bundle was covered with sores. Smallpox!

On January 8 Mr. Goulter packed up and left for Wuhu and Hofei. After many difficulties he managed to get through to Wuhu with the rest of the refugee clothing, bandages and a trunk full of baby clothes from Kansas. Here he encountered more difficulties. There is so much red tape to go through, and no one knows just why and how to get it done. It took him two weeks to get the proper passes and papers so he could get everything through to Hofei, but he finally succeeded. From Wuhu he went on the military train to Hofei with only a military pass

* Missionary to China with The United Christian Missionary Society. The Goulters recently returned to China after a furlough in America. Their eldest daughter, Lovena, was left behind and is a student in the University of California at Los Angeles. Mr. Goulter is at work in Hofei. Mrs. Goulter is busy in Christian work in Shanghai where the two younger girls are in school.

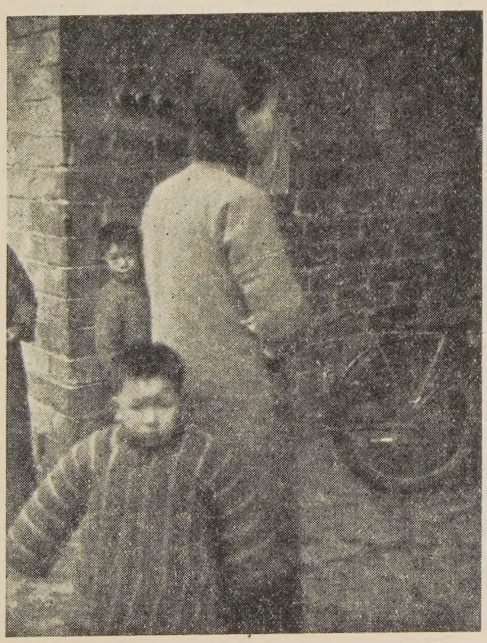
for a ticket. They do not sell tickets, only issue free passes. He reports courteous treatment everywhere, when he had the correct papers.

At Work in Hofei

I shall just mention some of the things he is doing in Hofei. He has taken on many destitute people, planting trees and repairing buildings with relief money. He has organized the Christians to welcome back other Christians, give them a place to stay, a comforter and suit of clothes. He has repaired the church and organized the Sunday school and church board. Services in the church have been started again, the first in more than a year. A big baby clinic and bath house, a school for older boys, and one for girls are conducted. Dr. Corpron is, of course, very busy with the daily clinic and hospital work, but he takes time off to help with the baby clinics at the Women's Center. People are all asking to know more about Christianity.

At Work in Nanking

The day Mr. Goulter arrived in Hofei I went to Nanking. The purpose of my visit was to teach singing in two institutes conducted for Christians and inquirers over a period of two weeks. The day following my arrival was Sunday. I went to our South Gate center to see the group we were to have the first week. How amazed I was to see the large number of people there. At first I could find no one I knew. After peering in a few doors, I found that all Christians and missionaries were teaching classes, and there were still many people that could not get into the class rooms and there were no more teachers. Between the Sunday school and church hours Mrs. Edna Gish, who is in charge of our women's work, whispered, "If you want a seat during church you better hurry, its filling fast." It was fifteen minutes until time for the service and the church was already filled. I got a chair from a classroom, and put it in the aisle; but the aisle, too, was soon filled.



This Nanking mother is asking James McCallum if he can provide tuition for her children. Their father is in "Free China."

They had to close the doors and not let anyone else in. James McCallum did the preaching. Nearly all our Chinese pastors have gone out west to what is known as "Free China." So here are these thousands wanting to hear the gospel message, and only a few missionaries to tell them.

The next day we opened the institute, and after a careful selection, 180 were accepted. Nearly a hundred of them were girls between the ages of fifteen and twenty. About sixty were young men, and the rest older people. And what a response! Sometimes in the past when talking to a Chinese audience I have felt as though I might as well be talking to a stone wall—there was so little expression or response from the stolid faces. But now there was open-faced interest and longing for more.

At the end of the week, two young men came to Mr. McCallum and said they wanted to enter the ministry. He had baptized them three months before. The same day three girls came to Mrs. Gish and asked if they could not take up definite religious work among women and children. On the last day of the institute all students formed groups which that very day started out holding meetings in different homes about South City, telling the gospel story.

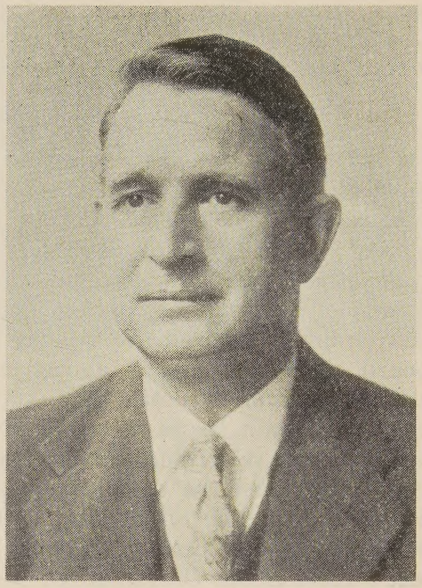
The following week, we held the institute in the Drum Tower church. We did not expect so many here as the church has usually had the university students who were now gone. In fact we hoped we might have eighty. But how thrilled we were when 150 people, young and old, signed up. Pastor Cheo, at present in charge at Drum Tower, came to me that first Sunday and with a shining face told me that one hundred of these were inquirers. There were not so many young people in this conference. But it was even more inspiring, if possible, for they were permanent people in the community and would form the nucleus of a stable church.

If ever there was the beginning of a wide-spread, popular movement toward Christianity such a movement is on right now in Nanking and other cities in "the occupied areas" of China. In Nanking I stepped into one Chinese home where formerly they laughed at the "foreign devils" and would have nothing to do with Christianity. This time the mother of the house said, "Come in, come in. We want you to come. My daughters and I were among the ten thousand sheltered at Ginling College. I saw Miss Vautrin slapped by a soldier when she was trying to protect us. She did it for us because she was a Christian. Tell us about Christianity."

Everywhere in Nanking I found the churches overflowing. Everywhere there is a new and vital interest in the Christian religion. This is true in Hofei where Dr. Corpron and Mr. Goulter are at work. A letter which has just arrived from there tells of sixteen people ready for baptism, of large classes of inquirers and of two hundred who in a recent two weeks' meeting signed cards indicating their intention of coming into the church. The letter expresses the belief that the church will "multiply its membership times over this year." Everywhere the word of Christian witness falls on eager ears.

Presenting E. K. Higdon

By HAROLD E. FEY*



E. K. Higdon, recently elected secretary of the United Society's foreign division.

IN a moment of weakness I promised to turn out a piece for WORLD CALL, introducing one of my best friends to the people he is going to serve in the responsible and exacting capacity of a secretary for foreign missions of The United Christian Missionary Society. I discovered what I had let myself in for when I recalled that this friend is already better known to these people than I am. So I'll just set down a few meditations while I'm getting ready to write.

This article is going to be hard to do. It deserves to be well done, for not only is the work very important, but E. K. Higdon can do it supremely well. How can I make them see what a top-notch selection it was? "E. K." has not only had twenty years' experience as a missionary who is known and loved by more Filipinos than any other living American. He has also served as secretary of the National Christian Council of the Philippines, the Protestant inter-church agency which corresponds to the Federal Council of Churches here. In this capacity he has had to face mission problems on a broad national scale. As one of the first missionaries to realize the basic importance of bringing missions to serve rural life, he became so proficient in this field that I have heard experts describe him as one of the most successful of the world's missionaries to the "rural billion."

A person writing a piece like this should soak himself in facts through research. That would require a trip to the Philippines. (Why didn't I mention this to the editor?) He should read the not inconsiderable amount of writing which the subject of this sketch has done. Just the other day Thad S. Tinsley of Brooklyn gave me a copy of a little book I didn't know. It was "How to Find God" by E. K. Higdon. He had written it to teach the high art of worship. There are others which are the treasured possessions of Filipinos high and low. One should also go through Philippine newspaper and magazine files for twenty years, for "E. K.'s" light was not hidden under a bushel in Manila. He would have to visit the American church in that city, where Mr. Higdon was for twenty years the popular preacher who most often filled the pulpit in the intervals between pastorates. More important, he would have to talk to governors in the provincial capitals of the Philippines, stop in the seats of county government, and make his way along the dikes between green and lovely fields of growing rice to the villages where the common people live to get the whole story of this man's wide and deep influence for good.

But of course that cannot be done before this deadline has to be met, and I'll just have to write the editor that he'll have to write the piece himself. I can tell him, however, of a recent visit to Washington when "E. K." and I had luncheon with Vice-President Osmena of the Philippines. The affection and respect with which he was received by this high official of the Philippine government enabled me to shine with such reflected glory that I have been boasting about it ever since. But "E. K." takes it all in his stride, not being the sort of person to try to impress people with big names.

If I were ever to get around to writing this piece, I would certainly want to mention what good training for his new work his recent service with the Foreign Missions Conference of North America has been. This F. M. C. is the cooperating agency through which the missionary societies of the country exchange experience and carry out the responsibilities which can be collectively borne. As an interchurch body it is probably the most important in the country, having the cooperation of three times as many communions as has the Federal Council. "E. K." has served it this year while the rest of its personnel was away attending the Madras Conference, so that he carried the main burden of its very responsible work. Such an experience provides an incomparable insight into the problems of the administrative end of foreign mission work.

The most important thing I would say if I were to sit down to write this article, however, is that E. K. Higdon, on whose sturdy shoulders the United Society has laid an important part of its foreign missions responsibility, is a real Christian. I came to know him ten years ago when we went to Manila to share in work that he had been carrying on. I was with him at the World Conference of Churches at Oxford in 1937, and during the last year since he has been in New York have often visited with him and his fine family. I know he did not reach the decision to accept this call without consulting them or without prolonged meditation and prayer. His faith is in the good God who is to him the heavenly Father of the whole human family, striving with inexpressible longing to

* Secretary of the Fellowship of Reconciliation and former Editor of WORLD CALL.

School Girls at Bilaspur

By GEORGE WALKER BUCKNER, JR.

Group of Burgess Memorial High School Girls at a tea. In the background is the Bilaspur Church.

WHEN word was sent our Disciples Indian Mission in 1931 that it would be necessary to make drastic reductions in expenditures all along the line, it was regretfully determined that the high school work of the Burgess Memorial Girls' School in Bilaspur would have to be closed. At this point Miss Emma Jane Ennis, principal of the school, stepped forward with the proposal to approach the local friends of the school for funds to enable it to carry on. Permission was granted and the response was so generous that the work was never suspended. Thus the Indian constituency of the school came to its rescue in an hour of need. There has been no faltering since that time. The work goes on. Indeed, plans are under way to add to the school curriculum two years of college work, offering the first full year with the beginning of the 1939-40 school term.

Associated with Miss Ennis is an unusually capable staff of teachers, trained in the best schools of India. Quite apart from their professional training, it is apparent that these teachers are men and women of more than ordinary ability and possessed of attractive personalities, just the kind of teachers under whose influence you would like to have your own daughters to come. The high standing of the school is attested by the fact that it receives considerable annual grants from the government and from the Morris College Fund. As a matter of fact, The United Christian Missionary Society is called upon this year to pay only 2,124 rupees ($600.00) of the school's total expenditure of 13,776 rupees.

In the three branches of the school—primary, middle and high school—there are enrolled this year 193 girls. One hundred of these are boarding girls, the remainder living with their parents in the city. No boarding girls are accepted by the primary school.

It was my privilege in January of this year to visit Burgess Memorial. I spoke at the morning chapel service and later went through the entire plant with Miss Ennis, seeing the girls in classroom, dining room, and at play. Still later at a tea at which I had opportunity to meet with the Christian workers and missionaries of Bilaspur, some twenty-five or thirty girls of the school were present, assisting those in charge with the refreshments and in a program of music. They added to the happy occasion a charm which could not have been without their presence. I came away impressed by the fact that never in any country had I seen a finer group of attractive, eager-faced girls than these at the Burgess Memorial Girls' School at Bilaspur.

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reconcile all his children unto himself and to each other.

Being myself a secretary, I know it is not easy for a secretary to be a Christian. Harassed by so many things to do and so many opinions as to how they should be done, it is very easy for a secretary to become an ecclesiastical stuffed shirt, rushing about doing this and that, forgetting human kindness, neglecting the cultivation of the mind and the even more necessary culture of the inner life. "E. K." is not that kind. He has learned through rich opportunities well used how to do the kind of work which will now be his as a foreign missions secretary. Instead of losing his soul in the process, he has grown into the kind of man whom it is an honor to call a friend, whose gentle humor makes children love him, whose sincerity wins friends among youth, who makes the name Christian mean a person of sensitive integrity through whom the world-encircling purpose of God "that they all shall be one" is daily being worked out.

Robert Hopkins Begins Work

United Society Installs New Head—Excerpts from President's Address

THE inauguration of Dr. Robert M. Hopkins as president of The United Christian Missionary Society took place on April 19 in Third Christian Church, Indianapolis, and was attended by a large and widely representative gathering. The inauguration was presided over by Dr. W. F. Rothenburger, chairman of the board of managers of the United Society.

In the processional were members of the board of trustees of the United Society and members of the staff. Included also were representatives of other national boards of the Disciples of Christ, and from interdenominational and denominational boards.

Greetings to the United Society were brought by Dr. Roger T. Nooe, president of the International Convention and representing all of the Disciple boards reporting to the Convention. The denominational and interdenominational boards were represented by Dr. Roy G. Ross, general secretary of the International Council of Religious Education. Dr. Nooe spoke of the joy of the Disciples in Dr. Hopkins' return to active work among them. Dr. Ross voiced the esteem in which Dr. Hopkins is held in interdenominational circles, and congratulated the Society upon his acceptance of the presidency. Response to these greetings was brought in a happy address by Mrs. W. A. Shullenberger, a member of the board of trustees of the United Society.

Participating in the installation of Dr. Hopkins were Dr. W. F. Rothenburger, who installed him, and two former presidents of the Society, Dr. F. W. Burnham, who gave the charge to the president, and Dr. Stephen J. Corey who offered the prayer of dedication.

Participating also in the service were Miss Lela E. Taylor, vice-president of the Society, Joel Lee Jones, chairman of the committee which nominated Dr. Hopkins at the Denver convention, and Dr. C. M. Yocum of the foreign division. Many letters and telegrams of greeting came to the Society and to its new president. Representing the spirit of these, one message was read, that of Mrs. Anna R. Atwater, former president of the Christian Woman's Board of Missions and vice-president of the United Society.

Dr. F. W. Burnham, Dr. S. J. Corey, Dr. R. M. Hopkins, Dr. W. F. Rothenburger

Following his installation and the prayer of dedication, Dr. Hopkins spoke on the theme, "That the World May Believe." In his opening remarks the new president paid a tribute to the many leaders who had gone before and who had made possible the work of today. He referred particularly to the early work of the three historic agencies which merged to form the United Society: The American Christian Missionary Society, the Christian Woman's Board of Missions, and the Foreign Christian Missionary Society. Reference was also made to early leaders in the field of religious education and in that of social education and social action.

It is not possible in the limited space of this issue to present Dr. Hopkins' address in full. Excerpts which set forth something of its spirit here follow:

ON such an occasion as this we do well to propound the question: What is the task of The United Christian Missionary Society? Within the code of regulations as revised in the meeting of the Society held in Cleveland in September, 1935, there is a paragraph that did not appear in the earlier constitution. This statement of purpose is most happily phrased:

> 'That the world may more fully come to know Christ, the Son of God; that all men everywhere may increasingly appropriate for themselves his way of life; that a world of Christian brotherhood may be realized; and that the unity of God's people may be achieved, this Society is established.'

"Will you note the comprehensive character of this fourfold task? That the world *may come to know Christ.* How the world needs to know him now, and how it is groping in darkness to find him.

"That all men may appropriate for themselves *his way of life.* That really comprehends it all—his way. Those 'that were of the WAY,' we are reminded that this was the earliest designation given to the followers of Christ even before they were called 'Christian.' It is *his* way of life that *his* followers are constantly seeking. It is that way which millions have never found, and others seem so completely to have lost.

"That *Christian brotherhood* must be realized. Here again are words that are dear to the hearts of Disciples. This is a goal moreover increasingly sought by all who follow *him.* Modern science has made our world a neighborhood, but most assuredly we have not yet discovered the way to make it a Christian brotherhood.

"That the *unity of God's people* may be achieved. This is the ideal that gave rise to our brotherhood.

It recalls Thomas and Alexander Campbell, Barton W. Stone, Walter Scott and all the early fathers. This is a cause which we have espoused as our own, and now as never before the whole Christian world is seeking to achieve it. The United Society in its Declaration of Purpose is committed to sound out the plea for the union of all God's people, and to demonstrate its practical applications in kingdom tasks at home and abroad. This is the prayer of our Lord. It is the final step for his disciples to take in the realization of his prayer—'That they may all be one; that the world may believe.' "

* * *

"The church is facing again the forces that have ever sought to destroy it—war, race hatred, greed, and they are all man-made forces. The chaos in which we live, we ourselves have created. Communism, fascism, naziism, humanism, these constitute our modern paganism, and they all spring from within the human heart.

"While we dignify these pagan forces by new titles, they are after all the same principalities and powers and world rulers, the spiritual hosts of wickedness, against which the apostle of old warned us we must wrestle. They are the same forces with which our fathers contended and that led them to form the organizations within the brotherhood through which the churches have sought to render their united service."

* * *

"Brethren, the missionary task is not done. It is not even well begun save for the rich heritage that has come down to us in the matchless lives that have been given to it. The missionary task has become the most complicated task which the church undertakes today. Disturbed international conditions, the rising tides of nationalism, conflicts between church and state, the shifting social and economic order, the unsound economic base on which much of the work has been erected, conditions affecting health, multiplying complications of language, all of these factors increase the difficulties under which the missionaries must labor."

* * *

THE new president referred to and quoted at length from the appeal to the older churches on the part of the younger churches at Madras. This appeal included the following:

> "Union proposals have been put forward in different parts of the world. Loyalty, however, will forbid the younger churches going forward to consummate any union unless it receives the whole-hearted support and blessing of those through whom the churches have been planted. We are thus often torn between loyalty to our mother churches and loyalty to our ideal of union. We, therefore, appeal with all the fervor we possess, to the missionary societies and boards and the responsible authorities of the older churches, to take this matter seriously to heart, to labor with the churches in the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union—the union for which our Lord prayed, through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ."

Receiving line at Hopkins reception

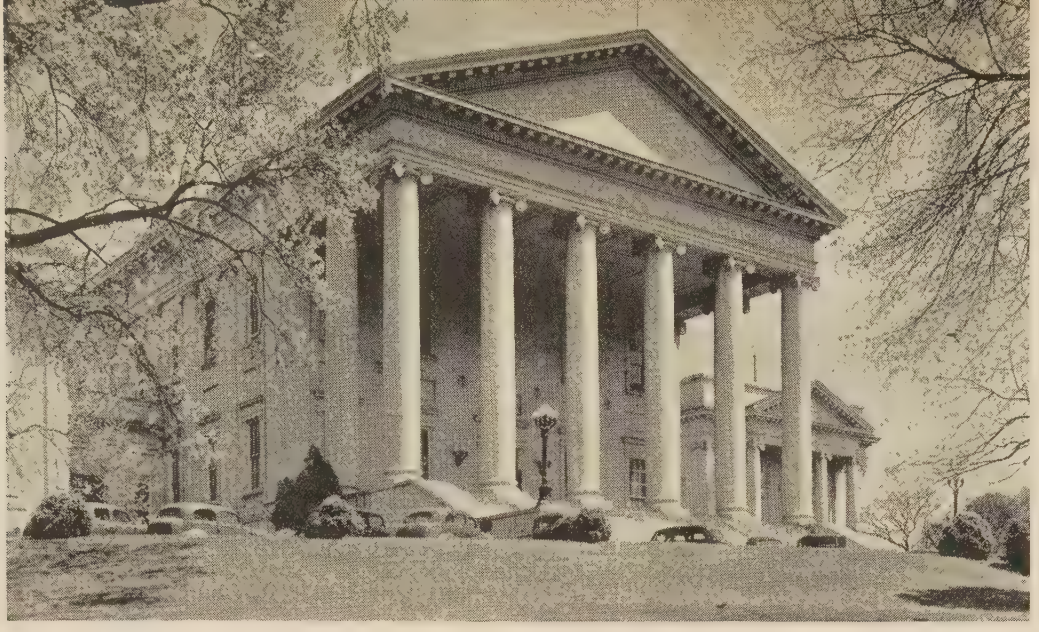
Commenting on this appeal, Dr. Hopkins asked:

"What shall our answer be to this passionate appeal? The United Christian Missionary Society is one of the responsible societies to whom it is addressed. Back of the United Society is the brotherhood that came into being through a similar impassioned appeal for the union of the people of God. The Declaration and Address of the Christian Association of Washington in 1809 was a dynamic document that brought down upon its authors and sponsors torrents of criticism and opposition. But the plea for Christian union won its way despite critics and opponents, and the Disciples of Christ came into being. A hundred and thirty years have passed and now the appeal for union comes from the mission lands. Shall we turn a deaf ear to this entreaty, or shall we encourage our brethren in our responsible groups to take their places in the attempts being made to bring together the divided body of Christ? It is a field of experimentation and discovery in which we have as yet had scant participation."

The address continued with a proposal of a program with four outstanding features. First, "we must rekindle the fires of evangelism." Second, we must sound the call for recruits. Third, we must undergird the program with adequate financial resources. Fourth, we must have a better understanding of our united task.

The closing paragraph voiced "the deep conviction that our brotherhood has come to the kingdom for such a time as this. Shall we be equal to it? Shall we prove worthy to follow those who have gone on before, and to have fellowship with those Christian comrades in all lands and in all communions who march by our side?"

Following the address and the benediction by Miss Lela Taylor, a reception was held for Dr. and Mrs. Hopkins in the parlors of the church.



State Capitol, Richmond, Virginia

Richmond Greets Convention

By F. W. BURNHAM*

THE eight Christian Churches of Richmond, Virginia, are on tip-toe of expectancy looking forward to the coming of the Disciple hosts next October 19-25. All of the usual committees have been organized and were recently called together for instruction by H. B. Holloway and for words of encouragement from President Nooe, Robert M. Hopkins and C. O. Hawley. An enthusiastic meeting was had and these committees are ready to go. Hotel arrangements have been completed and the Chamber of Commerce, through its secretary of the Convention Bureau, is cooperating. The Mosque, which seats 4,500 people comfortably and under conditions such that all can see and hear speakers on the platform, has been secured. It also furnishes ideal arrangements for exhibits, accessible without interference with entrance or egress to and from the auditorium, and where noise or confusion cannot interrupt the convention program. The Mosque is conveniently located with respect to hotels, boarding houses and churches, yet not in the heart of the business district.

It may be of interest to know that the Disciples have twice before held their General Conventions in Richmond. The first in 1878, when J. Z. Tyler was pastor of Seventh Street Church, and again in 1894, during the ministry of Jabez Hall. It was at the latter convention that a motion prevailed to send President A. McLean on the first visit to our mission fields. Out of that grew his volume, "A Missionary Tour of the World," which is a classic. In 1907 the General Convention was held in Norfolk at the time of the Jamestown Exposition.

The proximity of Richmond to Williamsburg, Jamestown and Yorktown as well as to Petersburg and the battlefields of the Civil War, make it a favorite city for tourists. The reconstruction of Williamsburg bringing back the architecture and customs of colonial days, upon which Mr. Rockefeller has expended some twelve millions of dollars, is well worth a day's visit. It is only sixty miles down river from Richmond. Petersburg is twenty-four miles south.

Richmond got its name from the fact that its situation is similar to that of Richmond-on-the-Thames, England. In the journal of Colonel William Byrd of September 19, 1733 is the following entry: "When we got home we laid the foundation of two large cities, one at Shacco's (creek) to be called Richmond, and the other at the falls of the Appomattox River, to be named Petersburg."

The first capitol was at Williamsburg; but by an act of the General Assembly passed in May 1779 Richmond was chosen capital of Virginia. The city was chartered in 1782. The state capitol, begun in 1785, under the architectural direction of Thomas Jefferson, was opened in 1789. It has been the scene of many stirring historical events. There Aaron Burr was tried for treason. There in 1861, the Act of Secession was adopted. In June of the same year Richmond became the capital of the Confederate States.

During the Civil War Richmond was the great objective point of the chief operations of the federal army in the East. Upon the defeat at Petersburg Richmond was evacuated April 2-3, 1865. The burning of the warehouses was ordered to prevent the tobacco and cotton from falling into federal hands. The conflagration spread until much of the city was in ruins. Gradually the city was rebuilt until it again became a center of Southern culture and influence. Today it is one of the most beautiful cities in the United States. Disciples coming to the International Convention should add a few days to their visit to see Richmond and Virginia.

* Dr. Burnham is pastor of Seventh Street Christian Church, Richmond, Va.

The Acid Test

By ALVA W. TAYLOR *

Alva W. Taylor

NOTWITHSTANDING the large movement of Negroes to the North, the overwhelming number remain in the South and probably always will. Whether they will be an asset or a liability will depend upon the white man's willingness to afford them opportunity to become and to achieve the best of which they are capable. In other words, it is simply a question of Southern white folk living up to the Golden Rule in their treatment of their colored neighbors. The acid test of a person of good will in the South, whether from the standpoint of democratic principles or Christian teaching, is his attitude toward his Negro neighbor and toward the race as a whole.

We will doubtless remain bi-racial, at least for a long time to come, but we cannot be even truly bi-racial with a denial of opportunity and equal justice to the minority race. Nor can the Democratic South ever be truly democratic until it is willing to live up to the fundamental principles that all men are created equal in the sight of God and must be guaranteed equal opportunity by the society of which they are a part.

We must either believe the old slave theory that the Negro was created an inferior, or we must be willing to give him an unfettered chance to develop his God-given abilities; and we do not need to demand intermixture of the races to do this. If a bi-racial society cannot be built on equality of opportunity for the individual, it cannot be built on democracy, nor can it be fully Christian.

The fact that Africa remained the "Dark Continent" after the rest of the world emerged into civilization is often cited as "proof" that the African is inherently inferior. But our own ancestors were barbarians when Plato and Pericles were the glory of Greece. It was a thousand years after Isaiah, Buddha, Socrates and Confucious that the Britons, the Angles and the Saxons were given an alphabet or ceased to live in caves and ox-hide tents. Tacitus explored the customs of our ancestors in Julius Caesar's day, and revealed them as living much as the Iroquois Indians lived in our colonial days. Thus our Teutonic ancestors were primitive and barbarian for two thousand years after Egypt and Babylon were civilized, and for a millenium after Greece gave to the world both art and intellect never surpassed. Now Africa emerges from its retarded isolation, and who will prophesy what the next millenium may hold for civilization there?

When I was a "prep" student, I met a Negro boy who was striving hard to get an education. Our conversations were the first real interracial experiences for each of us. The whole problem was new to us. My ancestors had been slaveholders. My grandfather had voluntarily freed his slaves, but this boy's ancestors had been freed only in the bloody assize of war. He was free, and white folk were helping him through school in order that he might become a minister in the denomination of which I was a member. I shared the adulation of American youth for George Washington; he hated Washington's name because Washington had been a slaveholder. I rejoiced in the action of my grandfather in giving his slaves freedom, but knew also that even while he held them he had been a patriot, a Christian, and one of Kentucky's most courageous pioneers. I cited the fact that but for slavery, evil though it was, my colored friend would still be an African primitive, studying, perhaps, to be a "medicine man" instead of a Christian minister. He replied that he would rather be a jungle barbarian with a ring in his nose than to know that his forefathers had been slaves.

I could not help but wonder, molded as I had been in the ideals of Jeffersonian democracy, what my reactions would have been had *I* been born black. Since then, years of work on interracial committees have helped to clarify the problem that was so perplexing to youth; but one conviction has deepened, and that is that *no white Christian can fully act as a Christian on the color line until he tries to imagine himself in the colored brother's shoes.* The Golden Rule is the principle of action here, as in all social relationships.

We need not defend slavery to admit that the Negroes of America, with all the discriminations visited upon them, enjoy more of the blessings of civilization than those of any other part of the world. James Bryce said they made more progress in the sixty years following emancipation than the English people made in 600 years after enlightenment first came to them. But they made that progress in America, where the attainments of twice the 600 years gave them a pattern and many of the instrumentalities of progress. There is much yet to be done. There is a hang-over of slavery in all too many instances. There are too many denials of equal opportunity for the individual; too many Southern Democrats are unwilling to act like democrats when the colored brother is concerned; too many Christians stymie their own souls by refusing to acknowledge that the Father of us all created in his own image the colored brother as well as the white; too many free American Christians still talk like Hitler Nordics when the Negro is concerned.

* Director of Education and Social Work for the Save the Children Fund. Former secretary of Board of Temperance and Social Welfare. Dr. Taylor lives in Nashville, Tenn.

April, May and June

By C. O. HAWLEY*

THE many friends of the world causes of Christ cooperating in Unified Promotion are always interested in the degree of success attained in the offerings for these causes. The following statement gives the results for nine months, indicates the task for April, May and June, presents some needs of the work, and makes suggestions for a great victory by June 30, the close of the missionary year.

Nine Months Record

The receipts for nine months show a small increase of $3,859.71 in percentage money over the same period of last year. The task is to reach the goal of the year, $100,000 increase by June 30. Each state has a share in this goal. Each church and each of its organizations has a share to realize in this increase. Pressing forward together will bring success.

The giving last year from July 1, 1937 to June 30, 1938, was $921,174.39. The giving for nine months of this year, July 1, 1938 to March 31, 1939, is $497,770.49. This means that offerings in April, May and June this year must be $423,403.90 to equal last year, and $523,403.90 to reach the brotherhood goal of increase. The receipts in April, May and June determine the future of the work. In 1935-36, the total offerings in April, May and June were $411,303.84; in 1936-37 they were $414,067.09; and in 1937-38 they were $427,263.61. The same receipts in the last quarter this year means a very small gain over last year. If we are to have a sizeable gain, there must be increased offerings in the last three months.

Needs of the Work

The work of Jesus Christ is the reason for anxiety. The needs and opportunity of the world causes make imperative the reaching of the brotherhood goal of $100,000 increase.

Out in India it means that we can give a positive answer to the appeal of our Indian church to face the challenge of the mass movement.

In China we can answer the challenge of crowded churches filled with eager listeners with an adequate leadership.

In Africa we can serve a church that has grown far beyond our ability to meet its need in leadership.

In Latin America we can challenge the new questioning of life with a living, vital Christ.

Here at home we can see to it that through our state societies a larger service may be rendered to churches, more pastoral support given and greater programs of evangelism developed:

That our aged ministers and missionaries and their widows get more adequate support through Ministerial Relief.

That churches desperately needing building advice and financial help are cared for; that schools and institutes for Negroes, Mexicans, Highlanders, Japanese and Indians are provided more leadership and better equipment.

That the gospel is preached in underprivileged areas and more direct attack is made on the great social evils and practices of our day.

That our Sunday schools be given more national and state help in leadership and service.

That evangelism and church maintenance be provided for churches that cannot carry the burden alone.

We can put more emphasis on our plea for Christian Unity and provide a larger fellowship in our International Convention.

All of this can be done if the goal is reached.

Children's Day

Children's Day, June 4, offers an opportunity for every church and Sunday school to share in meeting the financial needs of these causes. It is a wonderful experience for a Sunday school to have fellowship in a work that reaches around the world. Every Sunday school in our brotherhood has a chance for such joy by taking an offering for world missions on Children's Day. Leaders in the school are asked to give the members a chance to participate in carrying on this task.

According to the new special day calendar approved by the International Convention, *all special days are to be church-wide* in their observance. In other words, we do not have one set of special days in the church and another in the Sunday School. The opportunity for a marked increase in the Children's Day offering is for the observance to be church-wide. Every church is asked to take an offering in the church services on Children's Day as well as in the Sunday School. A unanimous participation in such a practice will easily double the offering. It is a chance for the churches to reach their goals of advance for the year.

Every Church Making a Gain

There are approximately 7,500 remittances made by the churches and organizations in June to the agencies cooperating in Unified Promotion and to Unified Promotion. If each remittance is $10.00 less than last year, it means a loss of $75,000; or if it is $10.00 more, it means a gain of $75,000. One thousand churches may show a normal gain and twenty-five churches, with a heavy loss, may counteract that total gain. In other words, we are asking every church, Sunday school, Christian Endeavor Society and missionary organization to give what it did last year plus an additional 10 per cent as its share in the $100,000 increase for the brotherhood. A small loss in offerings from any church or organization places a double burden on other churches and organizations. Every church and organization doing its full share will mean a remarkable victory for the work of Jesus Christ.

* Director of Unified Promotion.

An Adventure in Friendship

By WILLIAM PAUL REAGOR*

Dr. W. P. Reagor

THE charge is frequently brought that most of our churches are one class and that their activities are largely confined to the well-worn grooves of their class structure. In spite of our preaching of brotherhood, very rarely do we adventure across the class, on racial barriers erected within our own communities.

On the Sunday after Easter First Christian Church of Oakland, California, made an adventure in friendship which cut across such barriers. The occasion was the Conference of the Japanese Christian Young People of the San Francisco Bay area.

This is a unique group. They belong to the second generation of Japanese in America and thus are citizens of this country. However, their roots are in Japan. Their traditions and the backgrounds of their lives are distinctly Japanese. About twenty per cent have been converted to Christianity. Their parents remain Buddhists. There is a vitality about their faith and a buoyancy in their Christian experience and fellowship which is a tonic to those who, reared in the Christian faith, come merely to take it for granted.

The Oakland church invited these young people to hold the Conference in its building and to share the morning service of worship. It was the first experience which had ever come to these Japanese young people to share corporately in an experience of worship in an "American" church. There were about three hundred of them present, quite enough to overflow the building. The spiritual experience of such a fellowship in worship made an indelible impression upon all those who had the privilege of sharing in it.

The effort was made, not only to have these young people present as guests, but as participants in the service. They brought their choir of seventy voices under the direction of a brilliant young University of California student. This group had been practicing for a long time for the occasion and the music which they brought was not only artistically beautiful, but spiritually moving. The Scripture was read by one of their own number and the prayer of the morning was offered by their district president.

To say that the effect of such an experience of worship was profound is an understatement. The members of the Oakland church felt that in spiritual power and achievement it surpassed even the Easter experiences of the week before. It gave practical testimony to the spirit of Christian brotherhood, reaching across the barriers of life and that at a time when this particular group needs such testimony. America looks with horror upon the policy of Japan in China. Neither is this group of Japanese Christians at all sympathetic with the aims of Japanese militarism. The play which they presented on Sunday evening was a strong appeal for Christian pacificism. It was written by one of their own number, a young student of the drama at the University of California. Yet these Japanese-American youth have had heaped upon them prejudice and scorn by the unthinking.

Without doubt the greatest inspiration came to this American church. Already the demand has come that we engage in further experiments with other racial groups here upon the shores of the Pacific.

The effect upon the Japanese was likewise profound. Excerpts from one or two of their letters will serve to indicate something of the way in which they felt. Robert Akamatsu wrote thus in appreciation:

"The union service, the first of its kind in our fourteen years of Conference work, was truly memorable. The feeling of fellowship and of good will in the congregation; the significance of 'The Kingdom Without Barriers' will long remain with us as an inspiring experience."

Another young Japanese, a delegate, Mitsi Kaniko, wrote:

"I couldn't help feeling that our Father in Heaven was reaching out into our hearts through you and your congregation. It has been refreshing, stimulating and inspiring and truly a real Christian experience."

One might well leave the description at that point. Yet this word might well be added: *Any church that makes such adventures in worship and fellowship has in store for it fresh insights and elevating experiences such as can never be known within the class or national grooves to which we are so accustomed. The consciousness of brotherhood will be more vital and the knowledge of God more real.*

* Minister of First Christian Church, Oakland, California.

Group of American-born Japanese Students

Meetings of Unified Promotion

THE second week after Easter is rapidly becoming an unusually significant one in the life of our brotherhood, for it is then that the annual meeting of the Commission on Budgets and Promotional Relationships of the International Convention and the meetings of Unified Promotion, including the annual session of the Members, Board of Directors and the Board of Review take place. This year approximately 150 leaders of the brotherhood were in Indianapolis to consider plans.

During the deliberation of the Board of Review of Unified Promotion, it was stated that in this period of activity, grounded in the philosophy of cooperation, the sense of brotherhood solidarity has been strengthened. The cooperative spirit has permeated to an increased degree the life of the brotherhood and brought the agencies in closer fellowship.

A marked development was noted in the correlation of promotional activity among the churches which has in turn led to increased effectiveness and the conservation of man and money power. The unified promotional approach has simplified the appeals and has been constructive in its relationship to the local church and the world causes. The practice of thinking in terms of the total cause of Christ has grown. The power of working together has been sensed by those participating in the cooperative way. There was satisfaction in the fact that problems have been approached and a solution sought in the spirit of cooperation, fellowship and mutual trust rather than in that of the alternatives of competition, waste and prejudice.

The securing of funds for the causes was recognized as the major function of Unified Promotion. There was appreciation for the progress made. In 1934-35, the year preceding the launching of Unified Promotion, the cooperating causes received from promotional sources $911,515.18. The receipts for these causes from the same sources for 1937-38 were $966,952.71. This means that the level of giving has been increased by $55,437.53, or 6.08 per cent in the three years, this in spite of uncertain economic conditions. Each year there has been an increase in receipts. However, while these results compare favorably with the accomplishments of other communions, in the face of the low level of giving of our people and the tremendous needs and opportunities of the cooperating causes, they are much too small. Much greater achievements are imperative.

The progress of the Five Year Program of Advance was reviewed and future procedure was studied. The emphasis of this, the second year, is "The Effective Church in the Community," a program which arose through the united effort of the representatives of the cooperating causes. Many activities were reported in its support. Three probably made the largest contribution in the year's work. The first was the conducting of 3,021 local church conferences with an estimated attendance of 125,000 persons holding some local church office. Approximately 1,200 pastors and lay-leaders served as volunteer workers in assisting the state and national leaders in holding these conferences. Wherever the local church recognized the possibilities of such a meeting, the conference was a significant event.

The second was the place given to stewardship. It was observed that stewardship has an increased place in the activities of the local church and the brotherhood. Unified Promotion throughout the year has endeavored to interpret stewardship, suggest plans, provide speakers and furnish literature in order that stronger programs of stewardship education and practice might become a reality in the local church.

The third was the Brotherhood Dinner, February 1. As an anniversary and home-coming is to a large and congenial family, so the Brotherhood Dinner is becoming to our great fellowship, was the feeling of the board. There was gratitude for the broadcast, a fifteen minute transcription over 124 stations. This was the first time that a president of the International Convention has had the opportunity to address such a large number of our brotherhood. It was the opinion of all present that the Brotherhood Dinner should be held next year.

The financial report for nine months indicates a gain of $3,859.71 in percentage money; 3,605 churches are represented in these offerings by the church or one of its organizations as over against 3,552 for the same period last year. The boards of all Protestant communions are finding this a difficult year financially. It was the feeling of those present that every effort should be put forth to reach the Brotherhood Goal of $100,000 gain by June 30. During April, May and June, the Period of Tithing, Children's Day and Achievement Day offer opportunities for such a victory.

The emphasis for the third year of the Five Year Program of Advance, "The Church in the State and Nation," was proposed. After thoughtful discussion, the trend was approved and referred to the Central Committee for final phrasing. The thought for the new year is that the emphasis be casual. Plans were discussed for local church conferences in September and for a series of inspirational meetings following November 1. Other activities considered for the year were the vitalizing of goals, intensified field cultivation, a growth of program planning and a stronger emphasis upon Christian stewardship and church finance.

Throughout the sessions the cooperative spirit was evident. There was devotion, alertness and concern. In the background of all plans were the needs of the causes of Christ and the advancement of the Kingdom of God. The leaders looked forward together.

"Forward the Church"

Introducing a New Emphasis for Disciples of Christ

By WILLARD M. WICKIZER*

TWO current emphases have struck an amazingly responsive note among Disciples of Christ. One is the emphasis made through Unified Promotion on *The Effective Church* and *The Effective Church in the Community* and the other is the League of One Hundred Thousand Disciples of Christ. The first emphasis has caused hundreds of churches to critically study their local organization and program and to plan in definite ways for more effective work, while the League of One Hundred Thousand has been largely instrumental in turning the whole evangelistic tide from growing losses to encouraging gains.

With the coming of the new missionary year Unified Promotion in its *Five Year Program of Advance* finds it necessary to move away from the local church in its emphasis into larger fields and the League of One Hundred Thousand will come to a fruitful consummation on the 30th of June since it was projected only for the year of 1938-39. This makes it imperative that some program or emphasis be projected throughout our brotherhood, beginning with the first of July, which will pick up and carry forward these phases which have been so successfully launched. To this end the department of church development and evangelism of The United Christian Missionary Society and the various state missionary societies have planned through the Home Missions Planning Council a program of church development and evangelism under the phrase FORWARD THE CHURCH, which they will promote among the churches during 1939-40.

AS outlined the FORWARD THE CHURCH program has a two-fold purpose: to revitalize the religious life of the membership of the local church and to evangelize the unchurched throughout the nation. It should be understood by all that it is not being projected as a comprehensive program for the local church but that it strikes only at what are probably the two most significant spots in the Christian structure today, at inactive churchmen and the unchurched masses.

With at least half its members totally or partly inactive, failing to serve the church with their presence, their talents and their material resources, it would seem that it is high time for the church to center its attention on the problem of winning these men and women back into the active life and fellowship of the church. The church which cannot save its own members is not likely to save the world. The complete answer to the problem of the indifferent church member is probably not to be found in the FORWARD THE CHURCH program, for this is a difficult and baffling matter, but the program can at least be made to mark a significant beginning.

IN its evangelistic emphasis the FORWARD THE CHURCH program takes its cue from the League of One Hundred Thousand, which is being so widely and successfully used this year, and centers in personal evangelism. It challenges every Christian to face this fact:

If I win no one to Christ I vote for a dying church.

If I win only one person to Christ I vote for a static church.

If I win two or more people to Christ I vote for a growing church.

This program contemplates that every Christian will be called upon to cast his ballot sometime during the year as to which of these he endorses by his life and activity.

The FORWARD THE CHURCH program is projected in the conviction that it is absolutely imperative for the church in America to shake off her lethargy and move forward in faith and determination. As the Madras Conference report points out, at the present moment there is more organized opposition to the Christian church than at any time within the past hundred years and there are more non-Christians in the world than there were ten years ago. Such conditions should prove a prod and not a brake to the church. Significantly the Madras report also declares, "The world situation is an appeal to the church to advance . . . We live in perilous days and the church cannot stand still; it dare not retreat, yet advance is only possible as the whole church unites in a new fellowship of the Spirit to evangelize the world."

The FORWARD THE CHURCH program is projected also in the conviction that advance must come in the local congregation or it is not likely to come anywhere. The local church is the basic unit of fellowship and activity. When its corporate life is dull and sluggish nothing much can happen in the broader areas. When congregational life glows with zeal and activity the church universal becomes a potent and saving factor in the world. The FORWARD THE CHURCH program therefore challenges the local church to new effectiveness and to advance not for what this will mean to the local congregation but for what such a local church can mean to the world and the Kingdom of God.

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Trends In World Christianity

The Church's Way of Witness

Third of a Series of Articles Interpreting the Madras Conference

By C. M. YOCUM*

"Responsibility, therefore, cannot be laid down by the older churches because the younger churches are rising to their task. The work to be done is so vast, so urgent, and so important that it calls for all the resources of all Christians in all parts of the world."

THUS reads a section of the report on "The Unfinished Task" of the Madras Conference. What is this task which is so vast, urgent and important? Madras makes answer as follows:

"World evangelism is the God given task of the church. That is inherent in the nature of the church as the body of Christ created by God to continue in the world the work which Jesus Christ began in his life and teachings and consummated by his death and resurrection."

"The church's message to the world is the Lord Jesus Christ himself in all his manifold grace and power. It is the work of evangelism both to set forth the facts of his life upon earth and his teaching about God and man and also so to exalt and proclaim Him, crucified, risen and glorified, that men may . . . receive the forgiveness of their sins through Christ, and enter upon a new life of trust and obedience toward God and of abounding hope for this world and that which is to come."

"The Gospel of Christ carries with it the vision and hope of social transformation and of the realization of such ends as justice, freedom and peace. A living church cannot dissociate itself from prophetic and practical activities in regard to social conditions."

These three quotations are from Chapter IV on "The Peace of the Church in Evangelism," in the published findings of the Madras Conference.

It should be recorded first of all, therefore, in tracing trends in the church's way of witness, that there is a renewal of emphasis on direct and corporate witness on the part of the church in all portions of the world; and second, that the task is a joint task in which the younger churches assume primary responsibility on the mission field and the older churches carry the load in the homeland, but each assists the other in many ways. After all, the task is not one of geography primarily but one which deals with areas of life principally and in this the younger churches often become the teacher and the older churches the pupil.

Then, again, there is a very healthy emphasis all over the world upon the individual Christian's obligation as a living witness. Where the church is growing most rapidly bands of witnesses made up of laymen and women strengthen the hands of the pastors and professional evangelists in a joyous, confident and effective evangelism.

The Field of Cooperation

The fourth trend in witnessing is unquestionably in the field of cooperation. The task is "so vast, so urgent, and so important" that unnecessary overlapping and wasteful competition assume a very ugly aspect on the needy mission fields, and the feeling is all but unanimous that all mission work should be carried on in complete cooperation with other Christian forces at work in the field. Missions which intentionally locate in the field where others are already at work, when there are so many unoccupied areas and which deliberately court and receive members under discipline by other bodies, thus creating misunderstanding and bickerings, are scarcely employing their time and talent to the best interests of the kingdom. Cooperative and union institutions, union and simultaneous evangelistic meetings, joint conferences and retreats are on the increase all over the world.

"Mass Movements"

One could scarcely write about trends in ways of witness without noting group approaches to Christ which have added many thousands of members to his church in recent years and in many areas. One of the Madras reports has the following to say about the so-called "Mass Movement":

"From many areas reports have come to the Council of groups of people making united confession of faith in Christ and together entering the fellowship of his church. Enquiries show that these groups are closely knit social units, accustomed to joint thought and action, who naturally respond together to the

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appeal of Christ. They present themselves to be instructed and led as groups in the Christian way. We believe that these movements represent a valid way of approach to Christ. There is in them no necessary conflict with the Christian obligations or spiritual welfare of individuals. On the contrary, abundant evidence affirms that they assist the individual to find personal salvation in Christ and afford invaluable help to him as a Christian. They enable new converts to begin the life of Christian discipleship in living fellowship with others to whom they are bound by strong ties of kinship and association. In areas where a change of faith is likely to lead to separation from former associates they provide needed protection against social dislocation. They preserve familiar community restraints against evil impulses and provide social support for the good life. They give a new reality to hopes for social redemption and, by preserving the influence of the converts upon their relatives and neighbors, they maintain channels for the spread of faith and grace.

Dangers to be Avoided

"Experience shows that these movements carry with them dangers, some of which seem to inhere in group action, others to arise from misunderstandings and mistakes by those representatives of the church who deal with them as ministers and counsellors. As examples of the former may be mentioned the tendency to preserve group institutions and patterns of behavior that are inconsistent with the obligations of Christian discipleship and the disposition to be satisfied with the group aspects of religion to the neglect of personal devotion and purity. To the perils that are due to misunderstandings and mistakes belong inadequate preparation for baptism, too low standards of expectation for Christian attainment, the imposing of orders of worship and forms of church government that are ill-suited to the needs of the groups, and the failure to give scope to the gifts and experience of those who exercise influence within the community. It would, of course, be a serious wrong to deny to individuals whose groups will not come with them into the church the opportunity to come alone.

"Each one of these dangers has been averted in some areas and a number of the movements have already issued in strong indigenous churches. The Council, therefore, renders grateful praise to God for these movements and calls upon all churches and missions to make the largest possible use of the lessons that experience with them has taught, and to consider how far the principles revealed in them are applicable to their areas."

Some things remain to be said as to the place the younger and older churches, the institutions such as schools, colleges and hospitals and the missionaries are to fill in the church's work of witness.

Younger Churches and Evangelism

All too often in the past missions have established churches on the foreign fields saying to them in substance, "It is your obligation to come to self-support just as soon as you possibly can. We, the mission, will proceed with the work of expanding the church into other areas." In so doing there has been a very marked tendency to give new churches the impression that they have little or no responsibility for evangelism, that that is the mission's obligation. There is a very deliberate and persistent move now to place the primary responsibility for evangelism upon the younger churches from the very beginning, the older churches helping in finance and workers. Moreover, the younger churches are being asked more and more to send representatives to the older churches but always as ambassadors of Jesus Christ and never as "specimens." Such missions should be for the purpose of sharing their experience with Christ and always without ulterior motives.

The older churches have an obligation to continue in a field, once having entered it, until the younger churches have sufficient Christian experience and background to enable them to react in any given circumstance in a normally Christian manner. There is grave danger in premature withdrawal.

In the task of witnessing there is no doubt as to the continued need of the missionary. As a colleague of the nationals, he will be needed for many years. His selection must be more carefully made and his training more thorough than ever before, for grace and patience are always needed in abundance when one works with young, aspiring churches. Especially is this true when one works as a member of the group and not essentially as the director of the group. One Indian delegate said that after all "a missionary is just one hungry man telling another hungry man where to get bread."

Hospitals, schools, colleges and similar institutions have a far-reaching usefulness in the church's witness. Their service is most constructive when they are closely associated with the Christian program as a whole and avoid tendency to absorb an undue proportion of available resources and become self-centered.

Opportunities Greater Than Resources

From all over the world come reports bearing eloquent testimony to the opportunities which challenge the evangelistic zeal of the church. In spite of the fact that doors are closing in many sections of the world and organized opposition confronts the church in many lands, the opportunities are still far greater than the resources. There are accounts, too, of triumphs of evangelism in many lands. "The Five Year Plan of Evangelism" and the "Youth and Religion Movements" in China, the "Kingdom of God Movement" and newspaper evangelism in Japan, the "Forward Movement of Evangelism" in India, Burma and Ceylon, the "Recall to Religion" in England, the "Preaching Mission" and the "University Christian Mission" in North America and new types of evangelistic campaigns in Latin America and elsewhere, indicate ways in which the church is facing the need and opportunity of the day. It appears, therefore, that a revival of witnessing has begun in many sections of the church around the world, that it is enlisting the volunteer service of many more people than ever before, that it is being done cooperatively and that it is succeeding most encouragingly.

Trends In World Christianity

Trends in Christian Education

Fourth of a Series of Articles Interpreting the Madras Conference

By ROBERT M. HOPKINS*

THE section of the Madras Conference which entered into the Holy of Holies was Section Seven that dealt with "The Inner Life of the Church." It was refreshing to note that this very representative group of seventy-five men and women, coming from practically all the countries represented at Madras, were in hearty agreement with regard to those things that make for the inner life of the church.

The section was divided for study purposes into three divisions dealing respectively with Worship, the Christian Home, and Religious Education within the church.

Trends in Christian Worship

The universal instinct within the human breast to worship a superior being was clearly recognized. The testimony within this group was that there was quite generally within the Christian community a fresh awakening of human desire to worship in spirit and in truth. Such a desire finds its first expression in an individual response, but ultimately the sense of isolation is lost and corporate worship becomes "the natural expression of our incorporation into the family of Christ."

This desire for the worship of God finds expression in ordered forms of devotion, in spontaneous expression, and in the practice of united silence before God. These expressions are so interrelated that opportunity should be provided within the church for the use of all of them.

The central act of worship is that which was given to his disciples by our Lord himself, the breaking of the bread and the drinking of the cup in memory of him. While it is found difficult for all Christians to unite in this holy communion, all agree that it is the most sacred of all expressions of worship within the church of Christ.

A strong note was sounded regarding the desirability of cultivating in common worship the art of clear and beautiful reading of Scripture. Attention was called also to the various methods that are being used in many lands that look toward a more systematic, devotional reading of the Bible both by individuals and by Christian families. Thus the growth of the spiritual life is extended to the home and to the solitude of individual communion with God.

Trends in the Christian Home

There was widespread testimony regarding the effect made upon the home life by the rapid changes of the past two or three decades. No two institutions are so dependent upon each other in the development of the Christian life as the church and the home, so that whatever works ill to the home life of the people, works injury also to the welfare of the church.

It was interesting to note that representatives from Eastern lands called attention to the desirability of the joint family system, while in Western lands the conception of a separate home was recognized as the Christian goal. Advantages and disadvantages were pointed out in both systems, but all were agreed that both systems could and should be made thoroughly Christian. "The distinguishing quality of a Christian home is that Jesus Christ is the center, and all its members seek to obey his law of self-denying love. It is the parents' supreme privilege to lead their children to Jesus Christ."

Seven characteristics of the Christian home are pointed out. A spiritual fellowship founded on loyalty and love; a place of physical well-being where order, cleanliness and simple beauty prevail; a haven of peace where God's loving care is daily demonstrated; a school where Christian habits and attitudes are exemplified by older members and lovingly taught to younger members; a working fellowship in which concerns affecting one are shared by all; a refuge where the personality of each has freedom and where a desire for privacy is respected; a place of vision where widening social and world horizons open out before each member of the family, its guests and those who serve within it. We will do well to test our homes by this simple standard.

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* Dr. Hopkins is president of The United Christian Missionary Society. He was a delegate to the World Missionary Conference held in Madras, India, Dec. 12-29, 1938.

Trends in Religious Education

With regard to religious education in the church there was made first of all a survey of the situation actually prevailing. Reports from every area represented in Madras made it clearly evident that "the church must vastly extend, make more genuinely effective, and undergird more substantially the work of religious education."

The conference could not be oblivious to the trend in many lands to crowd religious education out of the schools, thus shifting responsibility for the Christian training of children and youth increasingly upon the home and the church. This representative group of missionaries, missionary administrators, and representatives of younger churches urged the church "not to forget the central place where Jesus gave to the children; if success is attained with them, there will be success ultimately everywhere."

It was recognized at Madras as it was ten years ago at Jerusalem that it is difficult to draw dividing lines between evangelism and Christian education. Each is dependent upon the other, and they are so thoroughly interrelated that neither can well fulfil itself without the other.

Gratifying reports were made as to the development of curriculum materials which are rooted in the racial, cultural and religious experience of the people who are to use them. Especially good reports were brought in this regard from Latin America and China.

Literacy Campaigns

To those that have watched the development of the modern Sunday school within the last century and a half, it was noted that once again within this agency attention is being called to the need to remove illiteracy. Robert Raikes began his ragged schools a century and a half ago in England to remove illiteracy among children. Today in the Philippines, in India, in China and other fields illiteracy is being banished among adults as a phase of the religious education program. These adult literacy campaigns are highly commended.

Perhaps at the other extreme one should note that the seal of approval was placed upon the new approaches being made in religious education through the use of the radio, the cinema and dramatic presentations. Commendable beginnings are being made in this regard in Great Britain, United States, Canada and some other parts of the world.

Religious education activities of the churches also find expression today in united youth movements that are most encouraging. In summer camps and conferences for youth there has been significant advance. Thus the personal life of the camper is enriched and at the same time the program of work within the churches is strengthened through the enlistment of new groups of leaders.

A situation that is well known in America is also being found in many other parts of the world today as religious education is being taken out of schools supported by governmental grants or under governmental supervision—students in such schools must be reached with the Christian message. It was noted, in this connection, "that the deepest and most lasting impression upon such students is made as they are evangelized by their fellow students or those near to them in age or thought."

Religious Education Broadened

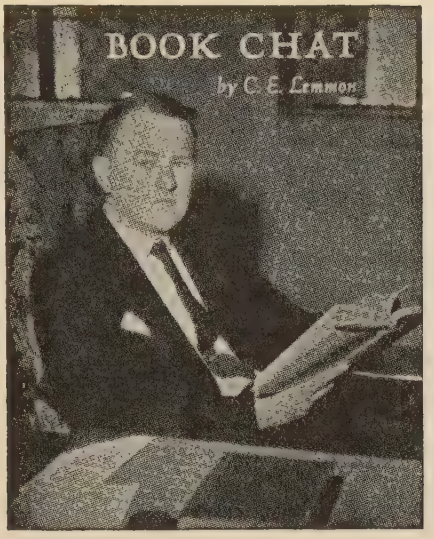
Religious education is no longer a separate item in the life of the local church; it is rather a process descriptive of all the activities of the church. In a very real sense the whole of the life, work and worship of the local church may be described as an educational enterprise. There is therefore urgent need that the entire program shall be well coordinated in order to prevent confusion and overlapping, and to assure a well-rounded scheme. This means integration of every aspect of the teaching task, including teaching about missions, training in evangelism, in the stewardship of money as well as in the plans for each age-group or specialized interest.

While the teaching program of the church is thus broadened and diversified, the Madras Conference put the seal of its approval upon the continual enrichment of the Sunday school. "The Sunday school has had a primary place in the development of religious education. It is still central in that task. Organized as an auxiliary and carried on largely as a lay program, it is increasingly becoming an integral function of the church." It was, therefore, most encouraging to note from the statistical reports available at Madras that there is a steadily mounting Sunday school enrollment throughout the world. The greatest gains reported are from Africa, Latin America, Netherlands Indies, and within the ancient Eastern churches in the Near East. The total enrollment of the Sunday schools around the world now embraces forty millions, the vast majority of whom are children and youth.

Cooperation Increasing

There is increasing conviction that the best direction and promotion of religious education can be obtained as churches work together. Indeed, national cooperative organizations dealing with religious education are being related to the Christian Councils of Churches in many lands, notable reports coming in this regard from China, the Philippines, Siam, Mexico, Brazil and the Belgian Congo. The increased pooling and sharing of all available resources was strongly urged in order that this vital task may be carried forward as effectively as possible.

Thus the inner life of the church develops around the activities which deal with the Christian training of childhood, youth and adulthood. The agencies that serve to this end are found within the church and also in a closely allied service within the home. Men and women, children and youth are thus led to a more intimate communion with their Heavenly Father and to a more Christlike fellowship among themselves. The inner life of the church is basically the same, whether it be among the so-called older churches of the West or the so-called younger churches of the East.



Searching for Certainty

IT is a tough assignment that Harold A. Bosley sets for himself in his first book, *The Quest for Religious Certainty*. All men long for certainty and for many it is indispensible to religion. Others think certainty unattainable and stick to what they call tentativeness. Morris Cohen considers that there are two types of certainty, a psychological certainty that satisfies the average mind and logical certainty that is the outcome of rational deduction. The author indicates a certainty of conclusion and a certainty of method and argues for the latter, upholding as he does the method of observation and reason as the most fruitful. But certainty is only one need of religion. In an age of science, tentativeness is a mental attitude so prevailing that it has its claims even in religion. It is the closed mind alone that can rest in certainty but if there is somewhere in life a "growing edge" the place of tentativeness comes in. The author thinks there is an interdependence, a polarity, between certainty and tentativeness, and in the last three chapters of his book argues for this synthesis of certainty and tentativeness in the three realms of theology, worship, and ethical conduct. Dr. Bosley, though a new writer and a comparatively young man, has produced here a very striking and copiously referenced work which is sure to be widely discussed and used.

Supportable Religious Beliefs

When Dr. Jay William Hudson called his new book *The Old Faiths Perish* he gave it a somewhat misleading and negative title. It is not a negative book at all for the author seeks a logical approach to religion. There is a scientific order in the universe and a moral order. The same laws of logic apply in the one case as in the other. Science as well as religion has its faiths. If these faiths are logically supported they endure and if they cannot be logically supported they perish. This is just as true in religion as in science. There are supportable religious beliefs in the realm of the moral order that rest in the "oughtness" of things. The author casts much of his thought in the form of Socratic dialogue with the wise men of Kallos, men of science who have a broad and complete view of the universe. Out of this series of dialogues come the arguments for ethical righteousness, the existence of God, and the fact of immortality. The author closes his work with a creed for the educated man.

The Fondren Lectures given each year at Southern Methodist University in Dallas like the Cole lectures at Vanderbilt have been producing an annual volume. Edwin Lewis of Drew Seminary was the lecturer this year, taking as his theme, *The Faith We Declare*. Dr. Lewis proves himself a sharp critic of the whole procedure of the liberal school of theology. He throws his javelin at biblical criticism, religious education, the attempt to find the historical Christ and make him real, and the whole humanistic tendencies of the preceding decade. He reasserts the conservative theology which should be preached positively without too much accommodation to the spirit of the sciences and humanities. He asks for a neo-orthodoxy and doubtless had many sympathetic hearers at Dallas as he will have a host of readers everywhere. This reader, however, has a prejudice against the term "neo," either neo-calvinism or neo-orthodoxy. Out of the present crisis our insights should be fresh and forward looking, and the attempts to call us back to something we have lost is as futile as Gandhi's attempt to stay the machine age with a spinning wheel.

St. Paul and His Background

St. Paul by Arthur D. Nock is a scholarly examination of the career and especially the thought-life of the great apostle. Paul's own writings are centered in his activities as a builder of the growing Christian church. Instead of putting the church in the center Dr. Nock puts Paul in the center and studies him in relation to his background, his break with the Jewish people, his conflicts and ideals. It is a very interesting and important work of value to all students of the age of the apostolic church.

The Conversations of Jesus have been examined by Frederick Keller Stamm and used as material for a series of expository sermons. In order to expand the material many episodes in the life of Jesus which we had deemed ceremonial or public he has taken as conversational. Perhaps Dr. Stamm is right and that much of the truth that comes from the lips of Jesus is merely informal conversation and remembered by his followers as talk. This "Boswellian" emphasis to the Gospel narrative which would make Jesus a sort of spiritual Dr. Johnson has the merit of furnishing the author a lot of good sermon material.

According to *Who's Who* Charles Reynolds Brown is seventy-seven years of age, has been preaching more than fifty years, has given the Yale Lectures on Preaching twice, and wrote his first book of sermons forty years ago. If his new book, *Being Made Over*, is not as smooth as some of his former books he can be forgiven. It is somewhat exclamatory in style but the sermons here have the same old cutting edge and ethical drive which has been characteristic of this preacher for half a century. Not the least of the values here is contained in the peppery preface in which the venerable dean makes his observations on contemporary preaching. (*Continued on Page* 33)

Social Trends

By JAMES A. CRAIN*

IT is difficult for even the most optimistic student of world affairs to see anything except inevitable war in Europe. It may come before these lines are in print or it may be postponed until another crisis in British or French affairs gives an opportunity for one or the other of the Axis powers to strike quickly and present the democracies with a *fait accompli*. The lineup of nations is beginning to become more clear. Poland has decided to cast her lot with Britain and France. Rumania is listening to what both sides have to say, with every indication that she will be forced to side with London and Paris. Jugoslavia for the moment has been neutralized, but fear of Italy and Germany will almost certainly force her either to join the democracies or suffer perhaps worse fate in the hands of her former enemies. Greece and Turkey will probably side with Britain and France. Russia remains an enigma. She has proposed a revival of the old Triple Alliance but Britain and France are trying to find a different formula that will assure them of Russian aid in event of war, yet relieve their eastern allies of their fear of Russian soldiers on their soil.

Should war come it would likely see the following lineup of powers—Germany, Italy, Spain, Hungary, and perhaps Bulgaria on one side and Britain, France, Poland, Rumania, Greece, Turkey, and Russia on the other. Portugal would be in danger from invasion of Spanish armies seeking to secure bases from which the German and Italian navies can operate near the entrance to the Mediterranean. Jugoslavia would be directly in the path of the Balkan fighting and will have to decide to throw her lot one way or another. It would be extremely difficult for Egypt to remain aloof from the conflict. Britain controls the Suez Canal and Egypt could scarcely avoid helping her defend it.

Outcome Unpredictable

It is not safe to predict the outcome of such a conflict. The unknown factors are too many. Nobody knows what secret weapons of frightfulness any nation possesses. Nobody knows to what lengths a hard pressed enemy would go to insure victory. Nobody knows how long the populace of warring nations could stand the strain of modern warfare before they collapse. We can only surmise that in an Armageddon of this sort no weapon would be rejected. Nobody knows how strong are the loyalties that hold the groups together. Would Italy sell her strength to the highest bidder as she did in 1915? Would Russia conclude a separate peace as she did in 1917? Would the underground opposition to Hitler, augmented by seven million Czechs incorporated in the Reich against their will, stage a revolution as the German masses did in 1918? So far as the ponderable evidence goes, the chances of victory, if such it can be called, lies with the democracies. But in such a war democracy itself would be the first casualty. Responsible leaders in all countries will do well to ponder the measured words of Dr. Harold Laski, professor of political science in London University, that if Chamberlain leads Britain into war and then tries to make an imperialistic peace the working classes of Britain will transform the conflict into a civil war that will not end until socialized governments have been set up all over Europe.

In such a conflict what role would the United States play? President Roosevelt's rearmament program has had the strong support of public opinion. The pacifists who have opposed it have stood almost alone. Congress is divided into three groups, the strict isolationists who would refuse to sell to any warring nation regardless of whether they were aggressors or victims, the so-called "cash-and-carry" bloc which would sell to any nation provided they paid cash and transported their purchases in their own bottoms, and the name-the-aggressor group, which would empower the President, upon the outbreak of a conflict, to determine the aggressor and render aid to the victim or victims.

Danger in All Proposals

All of these proposals have their dangers. For the United States to isolate itself when Britain and France, including our Canadian neighbors, are fighting for their lives would almost certainly earn for us an increment of ill-will that would last for many years. Besides, there is the question whether we have the right to remain neutral in the face of great moral issues. To adopt the "cash-and-carry" plan would be to throw our weight on the side of Britain and France, who would control the seas. To empower the President to name the aggressor would probably be the shortest cut to war on our own part, since any nation so labelled would probably retaliate by an attack. The role the United States would play in such a conflict would probably be decided in Asia, rather than in either Europe or America. The haste with which our fleet was returned to Pacific waters months ahead of schedule indicates that dark doings are afoot in the Orient. If Japan remains aloof we shall serve only as a supply depot for those who control the seas. If Japan enters the conflict, and particularly if she attacks the Philippines, Singapore or French Indo-China, nobody knows what our part may be. It is significant that at a meeting of representatives of American Chambers of Commerce abroad held in Washington on May 2, C. H. French, vice-president of the Chinese-American Foreign Trade Council, made a strong plea that the United States set up an export unit to protect our billion dollar Chinese trade from Japanese aggression, even at the cost of war. If the business interests of this country support this attitude we are already pledged to war.

* Dr. Crain is executive secretary social education and social action for the United Society.

Glimpses of Japan

WITH the depression and the necessary reduction of all Christian work in foreign lands the budget of the Disciples Japanese Mission was cut almost to the bone. Only five American missionaries remained on the field: Miss Jessie Trout; Mr. and Mrs. R. D. McCoy, now on furlough in America; and Mr. and Mrs. Tom Young. These have in innumerable ways worked at the task of conserving the results of the past and aiding the Japanese Christians in plans for the future. The work goes on remarkably well. Tom Young holds the position of mission treasurer and bears a multitude of other responsibilities. Mr. Young is pictured at the left and above at the entrance of the famous Shrine at Nikko, considered by many the loveliest spot in Japan. The famous artist, Yoshida, chose this particular gate and cryptomeria tree for one of his best known wood block prints.

MISS Jessie Trout has for four years been associated with the work of Dr. Toyohiko Kagawa. More recently Mrs. R. A. Doan has gone to Japan at her own expense to help in the Kagawa work. Mrs. Doan works among nurses and is in charge of "Fellowship House" where guests of Kagawa (including recently the editor of WORLD CALL) are made welcome. In the central picture on this page are Miss Trout (left), Mrs. Doan (next to end at right), Miss Trout's secretary (center) and two Japanese women, mother and daughter, who help keep warm the hospitality of "Fellowship House."

KAGAWA'S work is as varied as the interests of that rare Christian genius. Hospitals, diet kitchens, cooperative pawnshops and stores, great evangelistic campaigns, kindergartens—all these are taken in his easy, eager stride. Very near his home and near his heart is the church pictured below at the left. Here he preaches frequently, aided by an able associate, Mr. Ogawa. At the right below Mrs. Kagawa and Miss Trout are shown in Dr. Kagawa's study. Over the teacups they discuss Kagawa's approaching return from India.

Glimpses of China

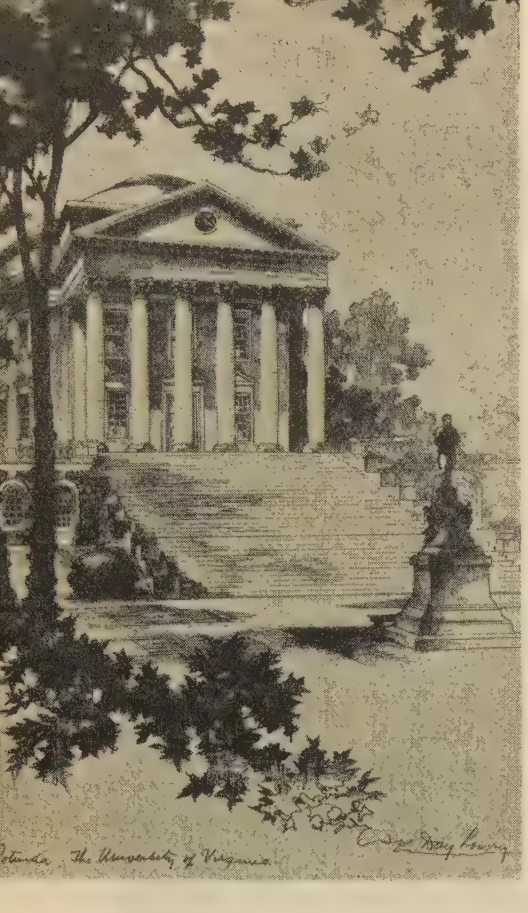
OUTSIDE the city of Nanking the Chinese national government has been building up in recent years a great national park called Chung Shan. Covering thousands of acres of ground, Chung Shan is the burial place of many of the heroes of the revolution, including Sun Yat Sen, first president of China. Among the many lovely buildings are the Beamless Temple, dating from the Yuan dynasty and restored after the Taiping Rebellion, the Tomb of Sun Yat Sen and the Pagoda of the Revolution or Pagoda of the Chinese Republic, pictured here at the right and above. The Pagoda is a beautiful example of modern adaptation of old Chinese architecture. A climb up the nine long flights of steps of the Pagoda affords a marvelous view of Chung Shan, once the pride of China, now stripped of much of its beauty by looters.

DISCIPLES like to get together wherever they may be. The central picture on this page was taken on the roof of the Foreign Y.M.C.A. in Shanghai following a luncheon on the day the editor of WORLD CALL left for Japan. Reading from the left, the women are: Mrs. C. A. Burch, Miss Minnie Vautrin, Mrs. Edwin Marx, Miss Katherine Schutze, Mrs. O. J. Goulter, Mrs. Douglas Corpron, Mrs. C. H. Plopper and Mrs. Marken. The men are, reading from the left: C. A. Burch, Edwin Marx, Dr. Lyman Hoover of the Y.M.C.A., C. H. Plopper, Chaplain Marken of the U.S. Marines and Geo. Walker Buckner, Jr., editor of WORLD CALL.

BELOW appears an earnest group of Chinese Christians at Hofei baptized by O. J. Goulter (at extreme right) soon after his return from furlough. The group had been won by the brave witness of the faithful group of Chinese Christians and C. A. Burch who remained at his post through the long reign of terror. At the extreme left stands Mr. Wang, the faithful evangelist, who gave instruction to the class. Mr. Chu, Hofei pastor, stands next to Mr. Wang. Next to Mr. Goulter is Mr. Song, coworker in rural service.

An Account of a Stewardship

By W. M. FORREST*



Rotunda, The University of Virginia

MY services as John B. Cary Memorial Professor of Biblical History and Literature will terminate with the present session, when I shall also withdraw from the pulpits I have long supplied. Thus will close my work as a Bible teacher of university students, which work began forty-two years ago in the Ann Arbor Bible Chair while pastor of the church there, as an assistant of the late G. P. Coler. Also will thus end my career as a regular preacher which began fifty-two years ago under the encouragement of the same G. P. Coler who was then teaching in Baltimore, and a member of my home church.

Through the generosity of the family and friends of Colonel John B. Cary, the Bible Chair at the University of Virginia had been inaugurated by Professor H. L. Willett. For several years it was conducted by C. A. Young, and then, after an interregnum filled by several temporary lecturers, it was entrusted to me in 1903. From the first it had been an extra-mural lectureship. The difficulty of doing effective work with students getting no credit for it soon led me to urge that the Bible teaching be placed in the curriculum on a footing with all other college subjects. President Alderman had come to the University in 1904 and was very friendly to establishing a Bible Chair within the institution.

A tentative agreement was made in 1906-'07, and the University appointed me associate professor. Before the end of the session of 1908-'09 T. Archibald Cary, in honor of whose father the Chair had been named, agreed to increase the endowment to $50,000 provided the University and the C.W.B.M. would enter into a contract to establish permanently within the institution the John B. Carey Memorial Chair of Biblical History and Literature. After much negotiation the plan was accepted, and with my appointment to a full professorship the work entered upon the third and final stage of its development in the fall of 1909.

Throughout the years my activities have not been confined to teaching my regular classes, but have included membership on many boards and committees of a religious nature. Outstanding among such services, three merit special mention. As chairman of the University Committee on Religious Exercises I was able twenty years ago to inaugurate an annual series of religious addresses by eminent men brought here to lecture three to five days at a morning hour during which all classes are suspended.

Twenty-three years ago I induced the State Board of Education to adopt a course of Bible teaching for high schools for which a unit of credit was given. The official syllabus and the uniform examination questions have been prepared by me and all examination papers have been sent me to check over grades. They have totaled about 27,000 for the period.

The third form of service has been the teaching at various centers throughout the state of Extension Bible classes, and of two classes every year in the Summer School, thus reaching many unable to attend regular college sessions.

W. M. Forrest

My regular teaching in the University began with a single class of three students. Growth was rather slow in a conservative institution where there was no compulsion upon anyone to elect the course. In time the students in that class numbered seventy-five. For years there have never been fewer than three classes, and usually four, offering both graduate and undergraduate work. Enrollment has waxed and waned according to trends in student life and changes in curriculum and degree requirements. But friends of the Bible have no reason for despondency, still less for despair, when the student world seems to turn away and go after the strictly utilitarian. The Bible as our chief source of religious inspiration will come anew into its own with the revival and extension of the type of education that makes for the spiritual enrichment of life.

Professor McCasland excavating at Ezion Geber, Solomon's port on the Red Sea, 1938.

In anticipation of my retirement and upon my recommendation the University has elected as my successor, Selby Vernon McCasland. Born of Disciple parents and receiving his B.A. degree from one of our colleges in his native state of Texas, he gained his B.Th. at the Louisville Baptist Seminary, his M.A. and Ph.D. at the University of Chicago, and afterwards studied at leading universities abroad. For ten years he has been professor and head of the Department of Religion at Goucher College, Baltimore, where he has been a faithful member of the Christian Temple. Last year he spent in archaeological exploration in Palestine on the staff of the American College of Oriental Research in Jerusalem. He will take up his duties here next fall in the early prime of life. It is a source of satisfaction to entrust to such hands the work of a lifetime.

To what does this record add up? In the ministry of our own and other churches, and in high positions in various colleges, are men acknowledging their debt to the Bible teaching received at Virginia. Also, many now high in business, law, medicine and political life have passed through my classes. The word that God himself has declared shall not return unto him void must be fruitful in the lives of some of them.

* Pastor and Bible Chair Instructor Ann Arbor 1896-1900, Bible Lecturer, Calcutta, 1900-'03, Bible Lecturer, Associate Professor, Professor, University of Virginia 1903-1939.

Witnessing

By LETA MAY BROWN*

WE missionaries feel that we are sent to India to preach the gospel first of all, over and above any other job we may have. We here in the school feel that one of the best ways to do that is through our girls and our teachers—to instill in them an unquenchable thirst to preach the gospel; to make them want to see that their own brothers and sisters, if they are non-Christian, become Christians; to let them know through doing, the unspeakable joy of spreading the good news among those who know Him not.

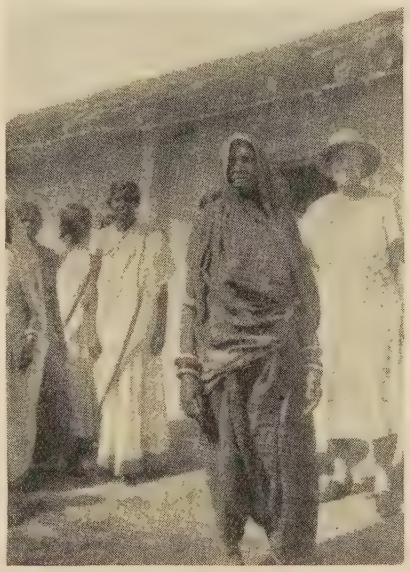
So throughout the school year our Sumankhetan Witness Band has been going out to nearby villages, four of them, where we go fairly regularly, and when occasion offers to more distant places.

We have spent three week-ends with Miss Myrtle Furman in her camp, at three different places, each time taking several girls and teachers (as many as the car would hold). These trips have been a source of inspiration both to our girls and teachers and to Miss Furman's staff of evangelists; also, a course of instruction for our girls in methods of evangelism. Such instruction has been very helpful when we go to the nearby villages.

On one occasion, four of the teachers and Miss Harrah and I mounted our bicycles, took each a blanket and food for twenty-four hours and a number of books and were off for a trip of about nine miles to where a great Hindu mela was taking place. We lost our way and wandered around in the jungles so that we never did reach the top of the mountain, Amarkantak, but we found a camping place in a little wayside rest-house on the road and were able to sell most of our books and had a good hearing while we preached. Besides feeling that we had done a good piece of work, it was a great lark.

The best work we have done was on a recent Sunday. Three teachers, three girls and Miss Harrah and myself went to Kodri, where a number of Christians live. We went down on the noon train and came back at nine that night. It is a seven or eight mile trip—just the next station toward Bilaspur. Two miles from the Kodri station is a little bungalow built by Mr. and Mrs. Madsen when they were missionaries at Pendra Road and used as a retreat. It is in the heart of a beautiful jungle. Mrs. Madsen gave land to two families and keeps one man there as a school teacher and evangelist for the neighboring villages.

We were met at the station by the Hindu watchman for the bungalow and two Christian men. We had taken a little teakettle with us and upon arrival at the bungalow we made tea, for it was very hot walking those two miles right at noon. Then we went to a village two miles distant, down over the dry river bed, through the jungles and over plowed fields. We had a wonderful reception there and sang and told gospel stories and sold books, mostly gospel portions and collections of songs, at one-half penny and one penny each.



Witness Band at Sumankhetan School.

Woman in front is the wife of the headman of a nearby village where the Band often goes. Back of her is Miss Veda Harrah.

Then back to the bungalow, where we had a little communion service with those Christians there who seldom get in to attend our Pendra church. While we were conducting that service a dark cloud came up over the horizon and frightened us, for recently we have had a number of quite bad hailstorms. So we packed up our lunch which we had intended eating there in the bungalow and hastened back the two miles to the railway station. By the time we got there the clouds had passed. We spread our lunch out on the station and all ate together and had a regular picnic.

Dark came down just as we finished our lunch but there were still several hours to wait for the train, so we took our flashlights and our books, and went to the nearby town. Wherever we saw a light in a house we stopped and sang before that house. We sold more books and held in all five little preaching services. When our songs were heard a crowd soon gathered. We had just a few books left when the train came and we did so want to sell them all that day. We chose the most crowded compartment on the train and sang songs and sold more books along with telling a good story of our Master. When we got off the train we had only one book left. I was determined to sell it. I went up to a young man and asked, "Do you read?" And he said, "Yes," whereupon Miss Nanhe presented the book with her sales talk and the last book was gone.

That was the beginning of a campaign for selling books that our church put on as a part of the pre-Easter campaign, along with all the other churches of our Mission and many other Missions in India.

Most of the girls in our school come from small villages and the homes of poor people. Many of them have relatives that are still non-Christian. Our desire is to implant in their hearts a great desire to see those relatives become Christians, but they cannot do so unless we teach them something of how to approach non-Christians. In this way we feel we are doing a great part in preaching the gospel in India.

* Missionary located at Pendra Road, India, at the Sumankhetan Vocational School.

"Now You Belong"

"You have entered." "Yes, indeed." "Now you belong." So called interested bystanders as the line of new boys started toward the boys' house with their equipment. They had been living in the boys' compound for some weeks, eating food cooked by the members of the group, working with the older boys, taking their share in the routine daily tasks, but now they were written down on the records, each had his blanket, his dish, spoon and fork, his hoe, knife and paddle, and his mosquito net. They had entered.

The boys' house at Lotumbe consists of a group of buildings made of mud and thatch which serve as living quarters and training school for from forty to fifty boys who range in age from ten to sixteen years. They are privileged to spend three years in this group. During this time they all have opportunity to observe how a good house may be made from native materials such as their fathers and grandfathers used, and they are obliged to assist in the construction of such a house, making it better and more healthful than the houses in their home villages. They help select the poles for the framework, they cut fronds and fashion the thatch for the roof; they mud the walls and floor and whiten the walls with material dug from certain places in the swamps. When they leave the boys' group and make houses of their own, they have had some experience in building a strong, livable house from available materials.

The boys make and tend their own manioc gardens with the help of a native caretaker who is one of our church elders, and under the supervision of a missionary. They take turns acting as cooks for the group. They must all help bring in wood from the forest to keep the kettles boiling. In return for the financial assistance given them by the Mission in the way of paid caretaker, some clothing, salt and meat, they work certain hours each week keeping the Mission plot in order and cutting back grass and forest growth. Three hours a day are spent in school.

—Lotumbe News Letter.

Belgian Congo

—C. M. Yocum

The African Christian Plays and Sings

Home Again

By MRS. H. CLAY HOBGOOD*

THE wheels of the train of the "Railroad of Lower Congo" seemed to sing a song, "Going home, Going home, I'm just going home." All the way up the wide stretches of the Congo, and around the wooded bends of the Momboyo, I felt that I was really "just going home!" There was a great lightness in my heart as that of a "bird nearing its nest," as our people say when they are about to attain some desired end, or arriving home after a long absence.

We had a very happy welcome at our Lotumbe beach. Always as we return from furlough Captain John calls me to blow the whistle of the Oregon around the curve below Lotumbe, to let the people know we are coming. As the really melodious sound of the boat's whistle reaches their ears, I am sending my wireless message, "Here I am, I'm coming." The welcome which is received assures me that they know I am coming with gladness.

These have been happy months of getting settled and readjusted. It was interesting to watch the children adjust themselves. How adaptable our children get to be! They enjoyed the time in America and the sights and pleasures of the voyage. But their pleasure on getting back to old friends, old freedom, much-loved toys and haunts, was really deep and refreshing to behold.

I told many friends in America of our women at Lotumbe and their interest in the church; of their deep gratitude to God for their release from the bondage of heathenism. Since my return, it has been a great joy to see how faithful these women are, and how sincerely many of them are trying to follow Christ's teaching. We have been having such splendid weekly meetings and the offerings have shown a fine increase. Among the most faithful in attendance and cheerful giving are the widows who have very little income. At present they are supporting two preachers as well as helping to pay the local pastor's salary, and always they are willing to help in any needy cases of want.

One young woman, who is here in school with her husband, had a badly infected hand and was unable to work or come to school for some time. She told me that the way the town women helped her was beautiful to see. Her kitchen was kept piled full of wood and there was always plenty of water brought for her, and even various kinds of food.

In December we had a special day of prayer for purity of living among the women and girls. The program was arranged for all the Missions in Congo, and I think the women were deeply impressed by the fact that all sincere Christian women in Congo were united in prayer at this time. One faithful young mother of several small children for whom life is a real struggle, said she lay awake that night because of things she heard at the meeting and the burden she felt upon her heart in trying to bring up her children to a better way of living.

I have been happy to note a deepening sense of responsibility among our young people as regards the upbringing of their children. As I was leaving in 1937 one of our finest young men, Daniel Engambikisa, came up to say good-bye, leaving as well with his wife for one of their long tours of inspection of the village schools. At that time he told me his plans for his young daughter, Sala. This little girl had been in the station boarding school and would soon be coming out. He always said that she should never be sold to any man but could have the husband of her choice. He told me at that time that he had saved his money for years and had at last been able to buy a sewing machine. When the time should come for Sala to marry, he expected plenty of talk from his relatives because he refused to accept money for her, and his intention was to give this machine to his own family as consolation. I was so glad to see that one of the young men was actually ready to show proof of his Christian training.

Engambikisa is preaching now in a far village in the Ekonda territory. He felt a great desire to teach those people after having seen them on his trips, and has spent a year out there. He has been telling us of some of his experiences and some very pathetic stories of the people and their real desire for a new way of living. He talked at the women's meeting this week, and among other things told us of how the little girls of nine and ten are actually taken out by their fathers and sold to any man who will pay a little for them. He told of one small girl who was sold to a very old man, and after running away several times and being beaten very severely each time, came to hide at their house. They cared for her until her father found her when they let her go with him, he promising to take care of her and not beat her again. But this was only a false promise and soon she was sent back again and beaten again for running away. Poor little girl! No one to love her and teach her—just a desire to use her as merchandise.

After hearing these stories, Elima Salome, the leader of our local group, urged our women to be faithful in prayer for these needy people and to increase their giving. A white person understanding their language can pick up real jewels of speech from time to time as they fall from the lips of these people. Elima said, "We were once like them—now 'we run with speed and speak audibly.'"

*Mr. and Mrs. Hobgood, missionaries, recently returned to Lotumbe after regular furlough.

A Traveling Library

The year has seen the successful inauguration of our library service to our surrounding territory. Enough books and magazines have been received from interested friends to make this start toward a traveling library. Thus far we have been able to establish three regular routes, and anticipate our visits almost as much as the people in the homes seem to do. Though pitifully small this library has already done much good by our weekly visits to homes of the community which never before saw a book or magazine. At first we were hesitant because of the condition and age of our books and magazines, but not after we saw the eagerness with which they were received. We are happy that we have even them to share with those who have less than nothing.

—JOHN LONG.

Southern Christian Institute

All Eyes On Durban

PLANS are well under way for the holding of the Thirteenth World's Sunday School Convention in Durban, South Africa, July 22-28, 1940. An excellent local committee in Durban is preparing the local plans. Sub-committees are at work on the assignments made to them related to the several tasks to be performed. The local committee, backed by the City Council in Durban, has guaranteed that every delegate who comes to the convention will have comfortable quarters in which to live, for Durban is well supplied with hotels of various types with a range of attractive prices.

The cooperation assured on the part of the churches and other religious as well as civic organizations within the city is most heartening. Delegates from all lands and all races will be cordially received. In spite of social customs which have long prevailed in South Africa, assurance is given that without discrimination or segregation all delegates are to be entertained and provided with every facility to make their sojourn in Durban most happy.

The program is being prepared under the direction of a special committee with Dr. Luther A. Weigle as chairman. The opening session will be on Monday night, July 22, and there will be other sessions morning, afternoon and night, throughout July 28. The morning sessions will be devoted to presentation of practical phases of religious education work, the afternoon sessions will afford opportunity for presentation of glimpses from various fields around the world, and the evening sessions will be utilized for presentation of inspirational addresses and dramatic presentation of the work.

Among those who have thus far been secured for program service may be mentioned Dr. T. Kagawa, Japan; Dr. E. Stanley Jones, India; Dr. Adolf Keller, Switzerland; Hon. J. M. Hofmeyer, South Africa; Sir Harold Mackintosh, England; Sr. G. Baez Camargo, Mexico; Dr. Chester S. Miao, China. The United States and Canada will also be well represented in the program personnel.

A distinctive feature will be a series of daily conferences dealing with concrete problems, under the general direction of Paul H. Vieth, professor of religious education, Yale Divinity School. Dr. Vieth, with the help of the conference leaders is preparing a pre-convention volume dealing with the general theme, "The Contribution of Religious Education to the Evangelization of the World." This volume will be off press early in 1940, and will afford an excellent pre-convention study for those going to Durban, and will also enable those not able to go to Durban to share in the study of the problems which will be under review.

Transportation arrangements are now being made so that those who go from North America will have opportunity to participate in the convention and also enjoy some of the scenic attractions and places of human interest in South Africa enroute to and from Durban. A number of delegates will visit the mission fields of Africa. This convention in 1940 will be celebrating the 100th anniversary of David Livingstone's departure from his home in Blantyre, Scotland, to make his journey to the dark continent.

The enrollment of delegates in North America is in the hands of the Religious Education Council of Canada, and the denominational boards of religious education affiliated with the International Council of Religious Education, and the auxiliary state councils of religious education. The registration fee is Five Dollars which should accompany all requests for registration. General information may be secured from the World's Sunday School Association, 51 Madison Avenue, New York, N. Y.

The Palais Wilson, where the World Sunday School Association now has an office together with forty-two other international organizations, is attracting much attention and was visited during the year by some 20,000 people. Dr. Adolph Keller, vice-president of the WSSA, who is in charge of the Geneva office, writes that Geneva has become a laboratory for international collaboration.

Children Sense So Much

ONE door from the famous Drum Tower to our home; one door to another doctor's home; one door on to the Drum Tower Church; one door more to University Hospital. Convenient—many arrangements convenient for us. It so happens that the church is surrounded by mission-owned and public-owned property. This means that children coming to Sunday school at the church come from two blocks or more away. They do come, however, in numbers. We are getting acquainted with scores though there were not many familiar faces among them when we began work last September. We often wish we could greet them more cheerily.

Pupils and teachers who frequent this locality may see infantry practice in the small park opposite our home, may occasionally see some tanks moving. Once, at least, soldiers wearing gas masks went by—not a great number—just enough for practice and display. Past the church to the Drum Tower go parades with flags of the conquering nation and flags meant to be for China (these latter not the flag that these children knew as China's flag, but one which was in use before the days of the more unified republic). At Drum Tower, from especially made platforms, speeches are given over a loud speaker telling of the "New Order in East Asia."

I said we should like to greet the children more cheerily. The same applies to teachers as we meet them on Sunday and once during the week for preparation. It was Lesson 6 of the first quarter that we unanimously voted to omit. You ask what it was—"I Love My Country's Flag." It seemed to strike more pathos because we came upon it in looking through samples of previous years' handwork.

We are glad for the folk festivals that continue to be a part of the life of the people. One recently celebrated was the Lantern Festival. The people make lanterns of various sizes and colors, representing rabbits, horses, flowers, frogs, fish, imaginary birds—all contain candles for night parading—a pretty sight to look upon in the evening at this, the one great play-time of the year (Chinese New Year preceded only 7 days). So lanterns it was one Sunday for our handwork—lanterns made of gaily colored paper, simply cut and pasted.

Convenient to the hospital is our church. This time the idea came to take as gifts to children-patients some of our pretty lanterns. We asked the doctors for bed-numbers of children-patients to whom we might take them. One doctor had five small fellows to whom it seemed too pathetic to take pretty toys. Why? Because they had lost eyes, hands, fingers, in hand grenade explosions. So we gave the lanterns which you see in the picture to other children-patients. These fourth grade Sunday school girls had made them.

For next Sunday morning we want to pray God that we may be more cheerful, each one of us in the Sunday school.

—EDNA BRADY.

University Hospital,
Nanking, China.

Chinese children with the lanterns they made.

College Activities

DR. JAMES W. PUTNAM, president of Butler University, Indianapolis, since 1935, and acting president several times, recently announced that he would retire from the presidency as soon as his successor could be found. Dr. Putnam has been associated with Butler University for the past thirty years, serving as professor of economics, registrar, director of summer sessions, director of the evening courses, dean of the College of Liberal Arts, and vice-president, in addition to his services as president. Upon his retirement Dr. Putnam will be termed president emeritus, and will direct the graduate division of the college.

Dr. Putnam

Dr. Putnam was born at Hersman, Illinois, in 1865, and started his career as a country school teacher near Sterling, Illinois. Since that time he has held positions on the faculties of Northwestern University and the University of Missouri. In 1909 he came to Butler University as head of the department of economics. He is a graduate of Illinois College, and holds a master of arts degree from Cornell University, and a doctor of philosophy degree from the University of Wisconsin.

Dr. Putnam has laid a solid foundation for his successors, and under his capable leadership Butler has held her place in education and scholarship, and her influence and usefulness have been widely extended. During the stresses of economic change, and the problems of administration, his sound counsel, mature deliberation and spiritual guidance have been invaluable. The regrets of his many friends, and of those of the institution, are tempered with the knowledge that he plans to continue in active work for the university in the direction of graduate studies.

Lynchburg College

Lynchburg, Virginia

Lynchburg College held its third Founders' Day Exercises on April 18. The address was delivered by Dr. Richard H. Thornton, alumnus and trustee of the college. In the evening the A Cappella Choir, assisted by the Glee Club, gave a concert in honor of the day.

Dean John L. Davis has announced the fourth summer session which will be from June 19 to July 28. A number of the regular professors will serve on this summer staff.

A recital was presented recently by Mary U. Bennett, piano; John Frazier, violin cello; and Raymond Cerf, violin. Mr. Frazier was formerly a member of the Philadelphia Symphony Orchestra; Miss Bennett, before her invitation to teach at Oberlin Conservatory of Music, was with the New York Philharmonic, and Mr. Cerf, a native of Belgium, was enjoyed in a series of brilliant successes in his tour of America. A reception was held in Westover Hall for these eminent musicians.

The Student Development Committee was instrumental in bringing the celebrated baritone, Lawrence Tibbett, to the campus last month.

Robert Mackey, general secretary of the World's Student Christian Federation, visited the campus recently. A native of Great Britain, Mr. Mackey has found deep-seated spiritual community in recent months with students of India, China, Japan, and the former Czechoslovakia. He shared with the students at Lynchburg his profound impression concerning the power of Jesus' ethic to generate group unity and optimism even in the face of political disappointments.

Miss Hide Mano, Japanese student, attended the World Fellowship Meet held at Ashland, Kentucky, April 14-16, and made several talks.

Texas Christian University

Fort Worth, Texas

June 20 has been officially named as "T.C.U. Men's Glee Club Day" at the New York World's Fair. On that day the club will be featured in two short matinee performances and a full concert in the evening on the Fair grounds.

Don Gillis, director of the T.C.U. Horned Frog Band, is contemplating organizing an all-girl band on the campus. Mr. Gillis feels that this would be a splendid idea for a coeducational school and is confident that there are many girls who play band instruments and would be happy to receive such experience and training.

At a recent meeting of the American College Publicity Association in New Orleans, the T.C.U. News Service was complimented upon having the best sports coverage of any college news bureau in the United States. Director J. Willard Ridings was elected national vice-president in charge of sports by members of the association.

James Clark Streett, Jr., Ph.D., Princeton, 1939, will replace Dr. Herbert W. Graham as instructor in the biology department next September. Dr. Graham, who is a marine biologist, has resigned to go to Mills College, California, in order to work near the Pacific Ocean. He will remain at T.C.U. for the summer session.

Frank Lozo, M.S. 1937, will return to the campus next fall as instructor in geology. He is studying at present on his Ph.D. degree at Princeton.

Chapman College

Los Angeles, California

Open House was observed on the Chapman College campus, May 12, an occasion honoring friends and prospective students for the college. Chapel and classes were open to visitors. The morning was given to a tour of the campus, students acting as guides, and in the afternoon faculty members were on hand to discuss the college problems, courses, and such matters.

The Annual Symphonic Choir Home Concert was given in Grayson Auditorium on May 2. This was the first time that a full concert had been given this year on the campus, although the choir has taken two tours and has appeared many times in the Los Angeles area. Professor Ray Crittenden is director.

The nineteenth annual Founders' Day was observed on April 12 in honor of the founders of the college whose name at that time was California School of Christianity. The college was founded by Christian leaders who believed that Christianity ought to be the central factor in education, and who gave of their money and services in a most generous manner. Founders' Day gives the college a chance once a year to reaffirm its purpose, rededicate itself to its task, and to do honor to those who set out on this great enterprise.

Christian College

Columbia, Missouri

Dr. A. J. Brumbaugh, dean of undergraduates at the University of Chicago, will be the commencement speaker at Christian College, May 31. Burris Jenkins, pastor of the Linwood Boulevard Community Church, Kansas City, Missouri, will give the baccalaureate sermon at the First Christian Church, Columbia, May 28.

The traditional May pageant has been arranged for the evening of May 29; class reunions have been scheduled for May 28, 29, 30; and Class Day exercises for the seniors will be held at 10:00 A. M. May 30, followed by an alumnae luncheon and a sunset supper on the campus at 5:00 P. M. In the evening there will be a concert by students of the Conservatory, and a horse show at Druesdale Stables.

Christian College contemplates a $125,000 expansion and improvement program to be completed before September 1. During the summer the first unit of a two-unit dormitory will be built to house 64 students. This will provide the college with a housing capacity of more than three hundred boarding students on the campus. The present plant will be improved and rehabilitated during the summer and put into first class condition.

Drury College of the Bible

Springfield, Missouri

The Easter Season brought emphasis on religion to the Drury campus. Holy week sermon was brought by Barton A. Johnson, pastor of the South Street Christian Church. A vesper service arranged by students was held on Wednesday afternoon preceding Easter, and many of them had part in Easter programs in the churches of Springfield and in their home communities.

The Drury faculty participated in the services of Springfield churches. Dean R. W. Hoffman spoke to an assembly of the Senior High School, and on "The Word" in the city-wide Three-Hour-Services.

Madalene Blackwell, a Drury graduate now in Yale Divinity School, recently won first place in a speech contest over seventeen other contestants.

Richard Popel, a senior, represented Drury in the educational session of the Missouri State Convention held at Sedalia, April 29.

Hiram College

Hiram, Ohio

The fine telescope at Hiram College, made homeless by the recent library fire on the campus, will be housed in a new building of its own. Miss Ella M. Stephens of East Cleveland, Ohio, has given the college funds with which to build a new structure in memory of her family, to be known as the Stephens Memorial Observatory.

The nine-inch refracting telescope, made by the Warner & Swasey Company, with optical equipment by John Brashear, was formerly housed in the tower above the north wing of the library. This portion of the library was destroyed by fire in February. The telescope presented to Hiram College by Lathrop Cooley in 1901 was not seriously damaged by the fire and is now being cleaned and readjusted.

Phillips University

Enid, Oklahoma

Phillips is closing a very successful year's work. There is a total enrollment of 840, an increase over that of last year. The Bible College enrolled during the year 54 graduate students and 133 undergraduates. The summer school opens on June 5, and will continue for nine weeks. One-half semester's credits may be earned.

Madison L. Perkins, professor of education and former dean, and William M. Reeves, registrar and professor of mathematics, will retire from the faculty of the college on September 1. Both of these professors have served faithfully and efficiently since 1920.

Religious Emphasis Week was recently observed on the Phillips campus with Dr. Clarence Lemmon, pastor of the First Christian Church, Columbia, Missouri, as guest speaker. The week was full of practical and helpful experiences. Dr. Lemmon stirred his listeners with stimulating and challenging thoughts during a series of eight sermons which were given alternately at chapel meetings and at University Place Church. Religious Emphasis Week was an experiment this year on the campus, but because of the zeal and energy for higher Christian living which has been created, it promises to become an annual affair.

Eureka College

Eureka, Illinois

Several changes will occur in the Eureka faculty soon. Announcement has been made of the resignation of Miss Dorothy Powell, dean of women. Miss Powell plans to attend the University of Chicago to study personnel work next summer and winter. During the two years of her service at Eureka she has developed student interest in the college, particularly in the line of Y.W.C.A. work with district and national organizations, and among other achievements has placed discipline on a counseling rather than a punishment basis. She has served this year as president of the local chapter of the A.A.U.W., and last year she was appointed advisor on the Geneva regional council which is a part of the national student council of the Y.W.C.A.

Dr. C. W. Robertson has been advanced to full professorship in biology. At the retirement of Professor James Compton at the end of the present school year, he will be at the head of the department. Dr. Robertson was assistant professor at Eureka College in 1937 and associate professor in 1938. Previous to his coming to Eureka he was instructor of biology at Southwestern from 1929 to 1930, teaching fellow at New York University from 1930 to 1935, and assistant in biology at the same place from 1935 to 1937.

Miss Anna Greene has been advanced from assistant to associate professor of English, and Miss Helen Spence from instructor to assistant professor in Home Economics. Miss Greene has been with the college since 1936 and Miss Spence since 1937.

Bethany College

Bethany, West Virginia

Ebenezer Lee Perry, professor of the classics and a preacher for many years, has announced that he will retire from Bethany College, where he is the oldest faculty member, having served for 31 years as a Latin professor. Professor Perry went to Bethany as a student and began his ministry as a student pastor. He graduated from Bethany in 1893 after which he went to Yale University. For a number of years before assuming the professorship in Bethany, he was pastor of Pennsylvania churches and also taught in the state of New York. In 1906 Professor Perry returned to Bethany as field secretary, and two years later was appointed to the staff. He frequently served as supply minister for churches of the Bethany area.

Of his many outside activities, Professor Perry has devoted most of his time to the Bethany Memorial Church, being the oldest of the church elders, and has been the chairman of the board for more than a quarter of a century. He is also active in social work in the community, and has the respect and esteem of students, faculty and townspeople. Professor Perry recalls the time he preached in the Bethany Church when Mrs. Alexander Campbell, then the widow of the Disciple leader and Founder of Bethany College, was in the audience.

Disciples Divinity House

of the

University of Chicago

Disciples Divinity House scholarships for 1939-40 have been awarded to the following: William H. Alexander, A. B., University of Tulsa; Arthur A. Azlein, A. B., University of Kansas; Donald H. Edwards, A. B., Hiram College; John Emory McCaw, A. B., Drake University; Paul L. Moore, S. B., Bowling Green State College; Richard M. Pope, A. B., Drury College; Marvin E. Smith, A. B., Drake University; Wilbur T. Wallace, A. B., Transylvania College; D. B., College of the Bible.

Two students of the House were recently ordained. Connor G. Cole's ordination was held in the Chapel of the Holy Grail with Dr. W. E. Garrison, Dr. S. C. Kincheloe, and Dr. Clifford A. Cole offering the charges to the candidate and the church. Dr. A. Eustace Haydon, professor of Comparative Religion at the University of Chicago, delivered the address on "The Task of Today's Minister." Donald O. Legg was ordained in services at the Glen Oak Christian Church, Peoria, Illinois. C. C. Carpenter of the Central Christian Church preached the ordination sermon.

New Secretary for Board of Higher Education

THE Board of Higher Education met in Indianapolis in April at which time Harlie L. Smith of Canton, Missouri, was selected to become general secretary of the Board of Higher Education with offices in Indianapolis. This office of general secretary has not been filled since the death of Dr. H. O. Pritchard more than two years ago. Mr. Smith will assume his duties on July 1.

He received his bachelor of arts and master of arts degrees from Transylvania College in Lexington, Kentucky, and did graduate work at Columbia University and the University of Chicago. Later he was associated with Floyd Reeves in educational surveys. Mr. Smith also taught in Transylvania College and was a banker in Lexington for three years. He is head of the department of education and has charge of public relations at Culver-Stockton College.

1939 Young People's Conference Date Schedule

DATE	CONFERENCE AND LOCATION	DIRECTOR
June 4-10	Cotner Older Y. P., Luther College, Wahoo, Nebraska,	Lowell MacFarlane, 1504 West 3rd St., Grand Island, Nebraska.
	Northwest Kansas, Lincoln Park, Downs, Kansas,	Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas.
June 5-10	Rio Grande Valley, Y. W. C. A. Camp, Rio Hondo, Texas,	D. W. McElroy, 300 Levee, Brownsville, Texas.
June 5-11	Emporia High School, College of Emporia, Emporia, Kansas,	Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas.
	Nowemo High School, Camp Hillyard, Eastin, Missouri,	Julian Stuart, 1212 South 27th St., St. Joseph, Mo.
June 11-17	Emporia Older Y. P., College of Emporia, Emporia, Kansas,	Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas.
	Northern Iowa, Y. M. C. A. Camp, Boone, Iowa,	Wm. A. Knight, 810 Clinton St., Des Moines, Iowa.
	Petit Jean, Morrilton, Arkansas,	Paul D. Kennedy, 1015 Louisiana, Little Rock, Ark.
	South Central Kentucky, Sulphur Well, Kentucky,	B. C. Bobbitt, 806 Security Trust Bldg., Lexington, Kentucky.
	West Kentucky, Kuttawa, Kentucky,	B. C. Bobbitt, 806 Security Trust Bldg., Lexington, Kentucky.
June 11-18	Northern Indiana, Oakwood Park, Syracuse, Indiana,	Anna Clarke, 222 Downey Ave., Indianapolis, Indiana.
June 12-17	Noreatex, Caddo Lake State Park, Karnack, Texas,	Nimmo Goldston, Box 623, Center, Texas.
June 12-18	North Carolina, Montreat, North Carolina,	E. B. Quick, 1419 Belmont, S. W., Atlanta, Georgia.
	Nowemo Older Y. P., Camp Hillyard, Eastin, Missouri,	Julian Stuart, 1212 South 27th St., St. Joseph, Mo.
	Southeast Kansas, Girard, Kansas,	Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas.
	Sun-Up, Park College, Parkville, Missouri,	H. Parr Armstrong, 3240 Lockridge, Kansas City, Missouri.
	Tennessee High School, Columbia Military Academy, Columbia, Tenn.,	W. P. Harman, Gale Lane, Nashville, Tennessee.
	T. C. U. High School, Fort Worth, Texas,	Joe R. Babb, 212 North 3rd, Temple, Texas.
June 15-21	Northeast Kansas, Bonner Springs, Kansas,	Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas.
June 18-24	Center Point, Center Point, Texas,	D. R. Lindley, 129 West Agarita, San Antonio, Texas.
	Inspiration Point, Eureka Springs, Arkansas,	Louis A. Saunders, Box 254, Harrison, Arkansas.
June 18-24	Louisiana, Camp Windywood, Pollock, Louisiana,	Paul D. Kennedy, 1015 Louisiana Ave., Little Rock, Arkansas.
	North Kentucky, Camp Meacham, Kentucky,	B. C. Bobbitt, 806 Security Trust Bldg., Lexington, Kentucky.
	Southeast Iowa, Parsons College, Fairfield, Iowa,	Gerald Berneking, Albia, Iowa.
	T. C. U. Older Y. P., Fort Worth, Texas,	Joe R. Babb, 121 North 3rd, Temple, Texas.
June 18-25	Tipiwakan, Spring Park, Minnesota,	Loren L. DeWitt, 933 8th Ave., S. E., Rochester, Minnesota.
	Southeastern Ohio, Muskingum College, Newcord, Ohio,	W. E. Starn, 987 The Arcade, Cleveland, Ohio.
June 19-24	Mid-West (Negro)*, Columbia, Missouri,	E. K. Burton, Madison, Missouri.
June 19-25	Lynchburg, Lynchburg College, Lynchburg, Virginia,	Percy Thomas, 729 Day Ave., S. W., Roanoke, Virginia.
	Monterado, Beulah, Colorado,	C. C. Dobbs, 220 Y. M. C. A. Bldg., Denver, Colorado.
	Northwest, Twinlow Grounds, Rathdrum, Idaho,	W. G. Moseley, R. F. D. 5, Coleman Road, Spokane, Washington.
	Ozark, Hollister, Missouri,	James O. Michael, 1640 Washington, Springfield, Missouri.
	Southwest Iowa, Graceland College, Lamoni, Iowa,	Genefrede Harris, 306 Ins. Exchange Bldg., Des Moines, Iowa.
	Southwest Oklahoma, Oklahoma College for Women, Chicasha, Oklahoma,	Robert M. Hopkins Jr., University Station, Enid, Okla.
	So-We-Va, Bluefield College, Bluefield, Virginia,	Charles VanWinkle, 507 Commonwealth Bldg., Pittsburgh, Penn.
	Tennessee Older Y. P., Columbia Military Academy, Columbia, Tenn.,	W. P. Harman, Gale Lane, Nashville, Tennessee.
June 24-30	Arizona, Prescott, Arizona,	W. F. Learned, 302 Y. M. C. A. Bldg., Los Angeles, California.
June 25-July 1	Lakeland, Druce Lake, Gurnee, Illinois,	O. T. Mattox, 510 People's Bank Bldg., Bloomington, Illinois.
June 25-July 2	Central (Negro), Nicholasville, Kentucky,	R. L. Saunders, 220 East Walnut St., Nicholasville, Kentucky.
	Indiana High School—I, Bethany Park, Brooklyn, Indiana,	Anna Clarke, 222 Downey Ave., Indianapolis, Indiana.
	Lakeside, Lakeside, Ohio,	W. E. Starn, 987 The Arcade, Cleveland, Ohio.
	So. California H. S. First, Idyllwild Pines, California,	W. F. Learned, 302 Y. M. C. A. Bldg., Los Angeles, California.
	West Virginia Combined, Bethany College, Bethany, West Virginia,	Charles VanWinkle, 507 Commonwealth Bldg., Pittsburgh, Pa.
June 26-July 1	Cumberland, Harlan, Kentucky,	B. C. Bobbitt, 806 Security Trust Bldg., Lexington, Kentucky.
June 26-July 2	Central Western, Christian College, Columbia, Missouri,	R. A. Miller, Christian College, Columbia, Missouri.
	Ceta Glen, Happy, Texas,	John S. Mullen, Box 1498, Pampa, Texas.
	Big Spring, Big Spring, Texas,	G. C. Schurman, Box 1025, Big Spring, Texas.
	East Cotner H. S., Doane College, Crete, Nebraska,	Russell Bythewood, 2040 South 22nd St., Lincoln, Nebraska.
	Eastern Penn., Scranton-Keystone Jr. College, La Plume, Pennsylvania,	Chas. VanWinkle, 507 Commonwealth Bldg, Pittsburgh, Pa.
	Georgia,* Emory Junior College, Oxford, Georgia,	E. B. Quick, 1419 Belmont, S. W., Atlanta, Georgia.
	Southeast Oklahoma, Camp Chapman, Daugherty, Oklahoma,	Robert M. Hopkins, Jr., University Station, Enid, Oklahoma.
July 2-8	Central Kentucky, Kavanaugh, Kentucky,	B. C. Bobbitt, 806 Security Trust Bldg., Lexington, Kentucky.
July 2-9	Eureka Older Y. P,. Eureka College, Eureka, Illinois,	O. T. Mattox, 510 Peoples Bank Bldg., Bloomington, Illinois.
	Indiana High School—II, Bethany Park, Brooklyn, Indiana,	Anna Clarke, 222 Downey Ave., Indianapolis, Indiana.
	Southern Calif. Y. P., Idyllwild Pines, California,	W. F. Learned, 302 Y. M. C. A. Bldg., Los Angeles, California.
	West Penn. Y. P., Bethany College, Bethany, West Virginia,	Charles VanWinkle, 507 Commonwealth Bldg., Pittsburgh, Pa.
July 3-9	Mississippi, Holmes Jr. College, Goodman, Mississippi,	G. M. Peery, 3057 Oxford Ave., Jackson, Mississippi.
	Montana, Kings Hill Institute Grounds, Niehart, Montana,	H. M. Waldron, Box 376, Helena, Montana.
	New England, Geneva Point Camp, Winnipesaukee, N. H.,	Charles VanWinkle, 506 Commonwealth Bldg., Pittsburgh, Pennsylvania.
	Northern Calif. First, Alpine Christian Conf. Camp, Lake Alpine, California,	R. W. Coleman, 2400 Bancroft Way, Berkeley, Calif.
	West Oregon, Turner, Oregon,	C. F. Swander, 307 Panama Bldg., Portland, Oregon.
July 9-15	East Kentucky, Hazel Green, Kentucky,	B. C. Bobbitt, 806 Security Trust Bldg., Lexington, Kentucky.
	Eureka High School, Eureka College, Eureka, Illinois,	O. T. Mattox, 510 Peoples Bank Bldg., Bloomington, Illinois.
July 9-16	Indiana Older Y. P. (Ages 18-24), Bethany Park, Brooklyn, Indiana,	Anna Clarke, 222 Downey Ave., Indianapolis, Indiana.
	West Penn. H. S., Bethany College, Bethany, West Virginia,	Charles VanWinkle, 507 Commonwealth Bldg., Pittsburgh, Pa.
	Southern Calif. H. S.—Second, Idyllwild Pines, California,	W. F. Learned, 302 Y. M. C. A. Bldg., Los Angeles, California.
July 10-16	Capital Area, Bethany Beach, Delaware,	Percy Thomas, 729 Day Ave., S. W., Roanoke, Virginia.
	New Mexico, Sandia Conference Ground, Albuquerque, New Mexico,	C. C. Dobbs, 220 Y. M. C. A. Bldg., Denver, Colorado.
	Florida, Temple Terrace, Tampa, Florida,	E. B. Quick, 1419 Belmont, S. W., Atlanta, Georgia.
	Heart O' Hills, Welling, Oklahoma,	Robert M. Hopkins, Jr. University Station, Box 2086, Enid, Oklahoma.
July 16-22	Egyptian, McKendree College, Lebanon, Illinois,	O. T. Mattox, 510 Peoples Bank Bldg., Bloomington, Illinois.
July 16-23	Hiram Older Y. P., Hiram College, Hiram, Ohio,	W. E. Starn, 987 The Arcade, Cleveland, Ohio.
July 17-23	Southwest Kansas H. S., Camp Carlile, Stafford, Kansas,	Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas.
July 23-29	Rush County, Camp Weakley, Rushville, Indiana,	George Harris, R. F. D. 2, Rushville, Indiana.
	Southwest Kansas Y. P., Camp Carlile, Stafford, Kansas,	Raymond Baldwin, 622 Topeka Blvd., Topeka, Kansas.
	West Central Illinois, Illinois College, Jacksonville, Illinois,	O. T. Mattox, 510 Peoples Bank Bldg., Bloomington, Illinois.
July 23-30	Grand Mesa (Co-operative), Grand Mesa, Colorado,	R. E. Kinsell, 304 N. 8th. St., Grand Junction, Colorado.
	Hiram High School, Hiram College, Hiram, Ohio,	W. E. Starn, 987 The Arcade, Cleveland, Ohio.
	New York Combined, Cazenovia Seminary, Cazenovia, New York,	Charles VanWinkle, 507 Commonwealth Bldg., Pittsburgh, Pa.
	South Idaho, Baptist Assembly Grounds, Ketchum, Idaho,	Lester Jones, 212 South 8th St., Nampa, Idaho.

DATE	CONFERENCE AND LOCATION	DIRECTOR
July 24-30	Alabama, Huntingdon College Campus, Montgomery, Alabama. South Carolina, Presbyterian College, Clinton, South Carolina.	C. A. Weesner, 2100 7th Ave., North Birmingham, Alabama. E. B. Quick, 1419 Belmont, S. W., Atlanta, Georgia.
July 30-Aug. 5	East Oregon, Cove, Oregon.	C. F. Swander, 307 Panama Bldg., Portland, Oregon.
July 31-Aug. 6	Gulf Coast, Camp Tejas, Webster, Texas. Oklahoma Older Y. P., Phillips University, Enid, Oklahoma.	Thurman Morgan, 105 West 17th St., Houston, Texas. Robert M. Hopkins, Jr., University Station, Enid, Oklahoma.
Aug. 6-12	East Central Illinois, State Teachers College, Charleston, Illinois.	O. T. Mattox, 510 Peoples Bank Bldg., Bloomington, Illinois.
Aug. 6-13	Indiana Town and Country (Ages 16-24), Bethany Park, Brooklyn, Indiana. Piedmont Chesapeake,* Martinsville, Virginia.	Anna Clarke, 222 Downey Ave., Indianapolis, Indiana. Mrs. E. G. Starling, Martinsville, Virginia.
Aug. 7-13	Oklahoma High School, Phillips University, Enid, Oklahoma. West Washington, Seabeck, Washington.	Robert M. Hopkins, Jr., University Station, Enid, Oklahoma. Carl Johnson, First Christian Church, Tacoma, Washington.
Aug. 13-19	Michigan Y. P., Crystal Beach, Frankfort, Michigan. West Cotner Y. P., Presbyterian Camp, Lexington, Nebraska.	H. L. Pickerill, 438 Maynard St., Ann Arbor, Michigan. Carroll H. Lemon, Lexington, Nebraska.
Aug. 14-20	Culver Stockton, Culver Stockton College, Canton, Missouri. Wyoyopo, Baptist Conference Grounds, Casper, Wyoming.	Roy Blalock, Booneville, Mo. C. C. Dobbs, 220 Y. M. C. A. Bldg., Denver, Colorado.
Aug. 20-27	Southwest Indiana, Oakland City College, Oakland City, Indiana.	Anna Clarke, 222 Downey Ave., Indianapolis, Indiana.
Aug. 21-27	Northern Calif. Second, Alpine Christian Conf. Camp, Lake Alpine, California. Rocky Mountain, Sylvandale Camp, Loveland, Colorado. South Dakota, Y. M. C. A. Camp, Big Stone, South Dakota.	R. W. Coleman, 2400 Bancroft Way, Berkley, Calif. C. C. Dobbs, 220 Y. M. C. A. Bldg., Denver, Colorado. Genefrede Harris, 306 Insurance Exch. Bldg., Des Moines, Iowa.
Aug. 27-Sept. 3	Wilmington Combined, Wilmington College, Wilmington, Ohio.	W. E. Starn, 987 The Arcade, Cleveland, Ohio.

* Tentative date.

Book Chat

(*Continued from page 22*)

Books Mentioned on Page 22

THE QUEST FOR RELIGIOUS CERTAINTY, by Harold A. Bosley. Chicago. Willett, Clark & Co. 235 pp. Price $2.50.

THE OLD FAITHS PERISH, by Jay William Hudson. New York. D. Appleton-Century Co. 302 pp. Price $2.00.

THE FAITH WE DECLARE, by Edwin Lewis. Nashville. The Cokesbury Press. 236 pp. Price $2.00.

ST. PAUL, by Arthur Darby Nock. New York. Harper & Brothers. 253 pp. Price $2.00.

THE CONVERSATIONS OF JESUS, by Frederick Keller Stamm. New York. Harper & Brothers. 285 pp. Price $2.50.

BEING MADE OVER, by Charles R. Brown. New York. Harper & Brothers. 159 pp. Price $1.50.

PRISONER OF WAR 31,163 BEDROS M. SHARIAN, by Ernest Pye. New York. Fleming H. Revell Co. 201 pp. Price $1.50.

This story concerns an Armenian who was forced into the Turkish Army in opposition to the English at Gallipoli in the World War. He was afterwards enlisted in the Turkish army opposing General Allenby who captured Jerusalem. He was taken prisoner by the English, became an intelligence officer, was mustered out at the close of the war, and is now a business man in the United States. The work is based on his journal and discloses a deep spiritual conviction that war is wrong and un-Christian in every particular. C. E. L.

CHRISTENDOM AND ISLAM, by W. Wilson Cash. New York. Harpers. 205 pp. Price $2.00.

These chapters were given by the author as the Haskell Lectures in 1937 at Oberlin College. This famous English missionary deals in the relationship of Islam to Christianity. It is an interesting and objective picture of Mahomet the prophet which corrects many impressions. In fact it is the habit of Christian thought to compare the worst features of Islam with the best features of Christendom. This the author seeks to correct and gives a very balanced judgment of the historical relationship of the two religions, telling why Islam triumphed over Christianity at one period in history, how the crusades were an imitation of the Islamic methods, and how Islam with its simple unitarian doctrines has often had an advantage in dealing with the primitive mind. Today Islam is disintegrating under the pressure of modern science and especially under the influence of the modern nationalistic spirit which has subordinated the sacred for the secular. C. E. L.

LET THE BIBLE HELP YOU, by George Perry Dixon. Harper & Brothers New York. $1.50.

Here are compiled 1,500 selections of Scripture. These appear under twenty-five chapter headings. Among these are "Be Not Afraid," "For Students," "Sorrow Turned Into Joy," and "God's Promises Are God's Laws." The arrangement is one which should prove helpful to most readers and should stimulate interest in the Bible. G. W. B.

GOD'S PURPOSE. The John C. Winston Co. Philadelphia. Sixty cents.

This book of 365 sermonettes for home worship is a companion book for *God's Minute* and *God's Message*. Each sermonette is by a well-known clergyman of the English-speaking world. Each is about 250 words in length and occupies one page in the book. G. W. B.

Books Received

HOMELAND HARVEST, by Arthur H. Limouze. The Friendship Press, N. Y. Cloth $1.00; cloth 60c.

LET THE BIBLE HELP YOU. Compiled by George Perry Dixon. Harper & Brothers. N. Y. $1.50.

THE RELIGION OF THE NEW TESTAMENT, by Ernest William Parsons. Harper & Brothers. N. Y. $2.50.

1939 Schools for Town and Country Ministers

EACH year there is conducted a series of schools held at agricultural colleges, theological seminaries, etc., for the minister in town and country. The main purposes of the sessions held are:

(1) To help ministers become acacquainted with tested methods of town and country church work. (2) To assist them in getting an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts with agricultural leaders.

Space does not permit the listing of the many courses, nor the complete information as to leaders, etc. Such information may be obtained by writing to the Committee on Town and Country of the Home Missions Council, and the Federal Council of the Churches of Christ, 297 Fourth Avenue, New York City.

Schools for two weeks or more will be held as follows:

Evanston, Illinois, June 12-July 14
Madison, Wisconsin, June 26-July 7
Urbana, Illinois, June 19-30
Lafayette, Indiana, June 19-30
Pullman, Washington, July 17-28
Ithaca, New York, July 17-28
Faribault, Minnesota, July 17-28
Hollister, Missouri, July 31-August 11
Pastors' Institute, Chicago, Illinois, July 31-August 13
Blacksburg, Virginia, July 10-14

There will be a large number of shorter schools and conferences in many of the states. Also interdenominational schools for Negro pastors.

"How much easier our work would be if we put forth as much effort trying to improve the quality of it as most of us do trying to find excuses for not properly attending to it."—George W. Ballinger.

Station UCMS Broadcasting

WILLIAM H. McCLURG, Oelwein, Iowa, has been added to the Disciple delegation to the Amsterdam Youth Conference. He is pastor, adviser of youth groups and sponsor of the Junior Choir. He is a graduate of Drake University and has been active in many kinds of religious and educational work. He is attending the conference as an official visitor.

On April 21, Dr. Samuel Guy Inman was a guest speaker at Butler University College of Religion. Dr. Inman was formerly a missionary in Latin America and is now chairman of the Latin American Committee of the League of Nations Association and professor of International Relations at the University of Pennsylvania. His lecture subjects were "The Totalitarian Invasion of Latin America," and "What Happened to Democracy at the Lima Conference." Dr. Inman was one of the most prominent figures at the Lima Conference.

I. J. Cahill, formerly vice-president of the United Society, is serving a temporary pastorate with the Crawford Road Church, Cleveland, Ohio.

The annual three-day planning meeting of those men and women who will serve as deans of the Young People's Summer Conferences for 1939 was held in St. Louis, May 9-11. These consecrated leaders come from all parts of the nation, gladly donating their time to the youth of our churches. About forty persons will serve as deans, of whom some thirty were in attendance at the Deans' Meeting.

Mrs. Ann C. Warren, Clarksville, Missouri, mother of W. R. Warren, first editor of WORLD CALL, passed away on April 24. Mrs. Warren was the widow of James L. Warren. She was a charter member of the church and missionary society of Higginsville, Missouri. W. R. Warren is making his home at Sarasota, Florida.

"Grandmother" Shelton, mother of Dr. A. L. Shelton who gave his life as a missionary for Tibet, passed away in Enid, Oklahoma, on April 28.

Mrs. Emma Belles Shelton was born near Indianapolis, Indiana, August 16, 1855. She was married to Joseph O. Shelton in 1872. Mr. Shelton preceded her in death seven years ago. Of four sons and two daughters, only Fred Shelton and Mrs. Wesley Steadman survive her. There are five grandchildren and four great-grandchildren.

The officers of the Board of Directors of Unified Promotion for the coming year are:

President—Mrs. I. E. Metcalf; Vice-president—Warren Grafton; Secretary—Virgil A. Sly; Treasurer—John L. H. Fuller.

The other members of the Board of Directors are:

H. C. Armstrong, George W. Buckner, Jr., Gaines M. Cook, James A. Crain, Miss Dale Ellis, Mrs. John Gay, Robert M. Hopkins, Harry L. Ice, Mrs. H. L. McKinnon, R. H. Miller, Wm. T. Pearcy, Mrs. Ora L. Shepherd, Harlie Smith, F. E. Smith, Ray E. Smith, Mrs. June Stanley, John A. Tate, Wm. L. TeWalt, L. N. D. Wells, Bert Wilson, C. M. Yocum.

The Central Committee for the new year are:

F. E. Smith, Chairman; Virgil A. Sly, Secretary; Mrs. Ora L. Shepherd, Mrs. I. E. Metcalf, Wm. T. Pearcy, Gaines M. Cook, Robert M. Hopkins.

Director—C. O. Hawley.

Mrs. Robert B. Lemmon, missionary to Paraguay and now home on furlough, who has been under the doctor's care for some time, is improving. Mr. Lemmon is still in school at Vanderbilt University, Nashville. Mrs. Lemmon is at her home in Enid, Oklahoma.

Upon her return to India this fall Dr. Elizabeth Lutz will be located at Damoh. She was formerly at Kotmi and Pendra Road. Miss Jennie Fleming took charge of the work at Fosterpur, India, after the McGavrans left for furlough.

Miss Genevieve Brown, executive secretary of the department of missionary education of the United Society, lost her youngest brother, Ralph, on May 2, when he died from injuries suffered from a fall from a ladder. Mr. Brown lived in Blue Island, Illinois. His wife and three children survive. Our sincere sympathy is extended to the entire family.

A delightful occasion, on Sunday, May 7, was a reception held in the Union Avenue Christian Church, St. Louis, Missouri, for Mr. and Mrs. George Oliver Taylor, the new national young people's director in the religious education department of the United Society. A musical program preceded the introduction of Mr. and Mrs. Taylor and their four children. Mr. Taylor succeeds Myron T. Hopper as young people's director.

We regret to learn of the death of Mrs. Wilma Walters of Hastings, Nebraska, a sister of Miss Myrtle Furman, missionary in India, and Mrs. A. E. Elliott, formerly of Paraguay. Mrs. Walters passed away on April 25.

William F. Smith, a well-known minister of the Disciples of Christ, died suddenly on April 24 at New Smyrna, Florida. Mr. Smith served at one time as a member of the board of the American Christian Missionary Society. He served as a trustee and member of the executive committee of the College of the Bible, Lexington, Kentucky, until 1909 when he became the first professor of religious education in the college, which position he held until 1912. Again he became one of the trustees and served until 1928. He was the principal of the Morehead Normal College when it was operated by the Christian Woman's Board of Missions.

Miss Julia Buckner, daughter of Mr. and Mrs. George Walker Buckner, Jr., was graduated from Christian College, Columbia, Missouri, at the commencement on May 31. Julia has been very active in student activities of her class.

Friends of Miss Sarah Bird Dorman, retired after many years with the United Society and the Christian Woman's Board of Missions, went to the Methodist Hospital, Indianapolis, again on May 12 for observation and further treatment. She underwent a major operation last summer and her recovery has been very slow. Her sister from Detroit has been with her for the past few weeks.

The Freshman Class of the Axtell Christian Hospital at Newton, Kansas, which hospital is owned by the Kansas Christian Missionary Society. This institution has been under the leadership of the Kansas Society for 14 years. Mrs. Elizabeth Woolson, R.N., is the superintendent.

Women and World Highways

Christian Homes in Congo

By MYRTA PEARSON ROSS*

IT takes brave hearts, even when the mind and soul catch the vision, to establish Christian homes in Congo. The very blood-stream, filled with customs, superstitions, fears, fetishes, which so closely tie African families together, makes the Christian family a structure difficult indeed to build. In it are only the rocks of self-control to replace the harem custom for a mother to live unto herself for the two or three years she nurses her baby, which permit a husband to buy a fresh young wife whenever desire and funds are available, which supply many feminine hands to make big gardens that the husband's hunger may never go unsatisfied, and provide a cook always on hand even if one wife or the other be ill. These are only a few of the many complications that monogamy meets as it enters a polygamous field.

But Christianity breeds brave hearts, as witnessed by the thousands of true homes it has inspired even among such difficulties. Throughout our mission scores of young couples have banded themselves together into an organization called "Braves Coeurs" (brave hearts), to seek to live the Christian life in its most difficult place, the home.

The African would be the first to exalt family life as supreme in importance. His most minute interests center in blood bonds. For them he would hunger, fight, die. His last morsel of food would he share generously with one of his own kin. When early missionaries in the Congo sought long for a word that expressed gratitude and thanks, the nearest the Nkundo people could come to it was "Eoto" (relative). In other words there was gratitude in an African's heart if he were treated like a relative!

Yet family life as Christians idealize it is an empty void in Congo indigenous society. The very setup of their social life is against it. Heading their society is the chief whose bank account is reckoned by the number of wives he has acquired. If this number is great enough the chief will loan his "bank stock" to certain aides and under-officers "with interest," interest being service and loyalty to the chief, and his natural claim to all the children of all his wives.

To a lesser extent this system works in the smaller harems. But even if the master is husband or father to his entire harem family, each wife with her own children in her own kitchen around her own cooking pot, watching with jealous eye her neighbor wife in her kitchen with her family, can scarcely be the heart center around which glows an eternal fire of selfless love and interest in home and family.

There is real love between mother and children, and a pride in the father's heart too, but the years do not allow the roots of this affection to become too deeply entwined about the tender plant. Just at the age when the greatest influence of home would exert itself the little girl may be torn away and sent to her marriage in a neighboring village, where fortune smiles or frowns on her according to the kindness or cruelty of heart and hands of the older wife whose charge she becomes in the harem to which she goes.

But today one finds Christian homes scattered all over Congo, working against tremendous odds of heathen pressure on every side, for a great Christian purpose. One couldn't begin to exhaust the list. Mbula, head medical assistant at Bolenge, and his faithful Efote, who carries food to him when he is long detained on a case, and who often joins him in a long night, watches to usher a new little life into the world. Bongalemba, of the faculty of the Congo Christian Institute, and his neat, trim Bumbundo, leader among the Institute women, of whom her husband proudly says, "It's marvelous how far she makes a few francs go because she can sew so well herself." And together several times a year this couple give of the francs they have saved for some great humanitarian cause in some part of the world. Losanza and Lombala, for years running off a literature for our Congo people through the mission press, with their wives, Daluka and Jasa, helping them to keep their lives and homes Christian. Efunza and Bolumbu, working hand in hand at their evangelistic post at Wema, a true pastor and wife in every sense of the word. And so one could go on and on. But only the story of Wetci can be told more fully.

A Christian Home[1]

1. A community where all members form a spiritual fellowship founded on loyalty and love.

2. A place of physical well-being where essential needs are supplied and where order, cleanliness and simple beauty prevail.

3. A haven of peace, security and refreshment for body, mind and spirit where God's loving care is daily demonstrated.

4. A school where Christian habits and attitudes are exemplified by the older members of the family and lovingly taught to the children from their earliest years. Both parents should cooperate in the discipline and teaching, and should receive in turn what the children have to give.

5. A working fellowship of equal privilege for both sexes, affording an atmosphere in which each member, old and young, may grow, and in which his best contribution can be made, and in which concerns affecting one and all are shared by all.

6. A refuge where the personality of each has freedom to develop and where a desire for privacy is respected and understood.

7. A place of vision where widening social and world horizons open out before each member of the family, its guests and those who serve within it, so that the home becomes a Christian leaven in the community.

[1] This statement regarding a Christian home comes from the report of the Madras Conference Section on "The Inner Life of the Church."

One day nearly twenty years ago a father came up on the veranda of a missionary home in Bolenge, in one arm carrying a weak, emaciated bit of humanity wrapped in a piece of a blanket, and with the other hand clung to, oh, so tightly, by a wee slip of a lass of some three years, with bright eyes seeming to occupy most of the thin little face. The sad countenance of the father told the story almost before his lips had uttered it—the mother gone. They were Christians, both of them, and he couldn't bear to think of his motherless children in hands of heathen relatives. So he had walked miles to deliver them into the hands of his Christian teachers. Of course we would some way manage to take care of just these two more! The baby boy had so weakened from lack of proper nourishment that his little life flickered out before it could be re-strengthened. But Wetci became the much-loved baby of the girls' boarding school, and her education began right away. She grew up knowing only the love and family life of a Christian school. Her eye and mind proved alert to the printed page, her fingers skillful with the crayon, the needle, the machine, and at weaving baskets and mats.

By the time she had finished grade school the Congo Christian Institute had been opened for advanced study for teachers

(*Continued on page 42*)

* Mrs. Emory Ross served for ten years in the Congo Mission.

Programs for Adult Organizations

For the Leader of the July Program

Theme for the Year: Christ and the World Community

Topic: *How Big is My World?*

JULY finds us entering into a new year of study in our missionary groups with a theme of most alluring sound, "Christ and the World Community." Is it disconcerting to you—it is to me—the way we tackle a theme of vast proportions, devote twelve short programs to it and then before we have more than grazed the surface, hurry on into another equally inclusive study? How many of us remember the theme of this year just passed, "Seeing the Multitudes, in our Cities and in the Land of India"? We saw them very briefly and made too few personal acquaintances! And the year before—remember our theme?—"The World is One" with the home emphasis, "Dwellers in the Countryside," and the foreign theme, "Keepers of Altar Fires." Before that "The Pageant of a Climbing Race," "The Negro in America" and "Africa."

Our theme for this year is not divided into a home and foreign emphasis but we are taking up both the near and the far implications in each program and problem. That is in keeping with the theme for the year, "Christ and the World Community," one community the world around.

From that great world missionary conference at Madras last December comes the inspiration for this year's study, and indeed the choice of the monthly themes, for while our programs are in no sense a study of the conference findings they do take up its emphases. Concerning that conference Basil Mathews in the foreword to his book, *Through Tragedy to Triumph,* says: "The Madras meeting was attended by a comradeship of delegates from most of the nations and races of the world. . . . These conferences have been of inestimable value in bringing to a world focus the converging experience and conviction of the universal church. But they have done infinitely more than that. For the first time in their history, the Protestant forces of the world are beginning to see their world task as one and indivisable; and to see their separate communions as parts of the universal church, united in the common enterprise of calling the whole world to face the claims of Christ to the lordship of all its life." Out of our year's study we may be led to see more clearly than ever before our own place and part in the great world task.

In preparation for the year's study we ought to read very thoroughly the report of the Madras conference, *The World Mission of the Church.* In no other way can we grasp the full significance of the study. It will clear our thinking, help us see the great issues facing the church around the world, recognize the place of the church in today's world, the need for Christian witnessing and reaching the unevangelized multitudes, the need for developing the inner life of the church, and the clear call to cooperation.

In further preparation let us read the articles that have been appearing in our religious journals, WORLD CALL, *The Christian-Evangelist,* and others.

Make a poster of pictures of Madras. Many pictures of delegates have appeared in our religious journals. Remember that the booklet, *World Focus,* is pictorial, dealing with Madras and its world backgrounds. Sing in the meetings, "The Church's One Foundation," said to be one of the favorites, if not *the* favorite of the conference. Have some echoes of the post-Madras meetings in your area. Develop a sense of the reality of that great conference and let it grip the imaginations of the people. Thus will we lay the foundation for a most enthusiastic and helpful study.

> *The World Mission of the Church, the book you cannot do without. The findings and recommendations of the world meeting of the International Missionary Council given to us in words that we can understand and with practical suggestions for building better lives, a better church, and a better world. Order from The United Christian Missionary Society. Price 50 cents.*

The July and August programs are the first unit in our study, the theme, "The World in My Mind." We will start with ourselves and the place "we are at," examine our own attitudes and try to see what our attitudes and reactions do to us and to others.

The worship services for the year, "Kindled Fires," will bring us inspiration from the lives of men and women who have been touched with coals from the altar of the living God and who have given themselves in a world encircling service. The first in the series, "To Push Back Horizons," may be summed up in the quotation from Edna St. Vincent Millay:

The world stands out on either side
No wider than the heart is wide.

The suggestions for developing the service are given in this WORLD CALL.

The July meeting finds us facing the question, "How Big is My World?" We are asked to concentrate our thinking upon the interdependence of modern life, the Christian concept of community, and the world's need for all people. We may prepare ourselves for the study period and guide our preparation for it by contemplating the one suggestion for Bible study and the two questions "for personal preparation" on the program page in the *Year Book.* These might be used as the basis for discussion in the meeting if informal discussion is desired.

As source material for the program two leaflets are given in the Study Packet: "The Interdependence of Modern Life" and "Community."

The first leaflet, prepared by Mrs. Virgil Sly, gives us suggestions for working out an international breakfast or an evening picnic meeting. Ideas for decorations, music, etc., are included as well as the information for the talks. Additional information can be secured from many sources. We recommend especially the packet of material called *We Travel Though We Stay at Home* which may be secured for twenty-five cents from the Carnegie Endowment for International Peace, 405 West 117th Street, New York, N. Y.

The second leaflet, "Community," prepared in part by James A. Crain, gives suggestions for bringing out through guided discussion the various ideas held by the group as to the meaning of community.

As to the Fellowship Hour, if you follow the suggestions in Mrs. Sly's leaflet you have your fellowship period combined with the program. An additional suggestion: if this is a picnic meeting and games are desired, try some games from foreign lands. The series of booklets, *Fun and Festival,* will be helpful, also *Far Peoples,* if you have a copy. Your public library can no doubt provide you with other material. Or have someone investigate the origin of many of our prevalent games today, or the games of our childhood, and see how many of them come from other lands.

Books for early-in-the-year reading and study in addition to *The World Mission of the Church* are: *Through Tragedy to Triumph,* by Mathews, and *Homeland Harvest,* by Limouze, the two adult study books and both worth reading; *Right Here at Home,* by Mead, is the grandest reading book on home missions! These may be ordered from Missions Building and the price is one dollar in cloth or sixty cents in paper. We will be mentioning others from time to time.

You have ordered your materials—program booklets, study packet, maps, books? Then you are ready for a year of rich study and fellowship, a year that is sure to find us farther on the road to better living and worthier giving, challenged and strengthened by our new sense of a world Christian fellowship.

—EDITH EBERLE.

Programs for Young People

Salaam to India!

WE are not saying goodbye to India this month even though we have our last formal program about that country. Goodbye suggests a finality that certainly no one will wish to assume after the kind of study and fellowship we have had. No, we shall continue to be interested in India, and eager to grasp every opportunity to learn more about her and her people. So, we will say only, "Salaam!" which is an Indian greeting or farewell meaning "peace."

Courses *A* and *B* close with an emphasis on the Indian church. For worship, the story, "The Man of the Book," would be appropriate. You will find it in the leaflet, "True Stories from India," in the packet, *Indian Panorama.* This service may be devoted to an appreciation of the Bible, and what it has meant in the lives of individuals of all races and walks of life.

An article entitled "Outlook for the Church in India," which appears in the November, 1938, *Missionary Review of the World,* will be of interest in this meeting. See also the article, "The Madras Conference and our Indian Church," in the May, 1939, WORLD CALL.

An Indian Daughter Speaks

As we leave India as far as group study is concerned, let us read these lines written by an Indian girl and given in an address which she gave to a world audience over the air:

"You stay at home; but is it anywhere
Written or said, 'You do not share?'

You stay at home; but right in your own home
You reinforce us, though you never come.

You stay at home; but if you only knew
How we across the sea rely on you!

You do come over, if your hearts are there;
And thus, more than you know, you share."

The March of Missions

We've been poring over the dictionary and thesaurus these days trying to find words which would adequately describe the good points of the new home mission study for young people and seniors, and so far we have not found them. Of course, there are the words romantic, thrilling, majestic, comprehensive, creative, realistic; and all of them do apply, and yet even they do not seem to convey our enthusiasm adequately.

So we've just decided to tell you frankly that we are especially enthusiastic about this study in the hope that you will be persuaded to send for it promptly. In doing so, ask for *"The March of Missions,"* and here is what will come to you:

A small number of leaflets about our own home missionary work.

The book, *Right Here at Home.*

Two copies of a 32-page pamphlet for the program committee in which are outlined two very interesting courses based on the leaflets and the book, *Right Here at Home.*

A small picture map of the United States.

These will come in an attractive envelope, for the small sum of seventy-five cents. Now if you are enterprising you will be saying, "Oh, but can't I place a standing order and get a still better price and save having to order the foreign mission packet later?" And to those who are in that way enterprising we will say, "Indeed, you can!" The price of the standing order, by which you will receive *The March of Missions* now and the new packet on the new World Friendship Project December 1, is $1.15. (This latter packet will not include a book.)

Right Here at Home

The book, *Right Here at Home,* which you will find in your packet, is written by Frank S. Mead in a readable, appealing and challenging way. It is the kind of book which every young Christian should read. Not only that, but its many stories are suitable for use in discussion, in programs and worship services, and they lend themselves to dramatizing and pantomiming.

The Two Courses

Just a word about the two courses outlined in the manual for the leader. One is a project course which we think will be intensely interesting. Of course, being a project, we can not say that it will be worked out this way or that way—for each group will determine its own procedure—but the suggestion we are making as an example of what might be done is that groups create a home missions map and tourist guide which will locate and briefly describe by means of legends, pictures, sketches, etc., the outstanding missionary projects and institutions of our own and other churches. We think that such maps and guides can be made just as appealing as any tourist guide and that there are as many enthusiastic, romantic and extraordinary things to be written and pictured about home missions as there are to be written about the usual historical and scenic places which elicit the extravagant descriptions of tourist guides. Such maps and guides of outstanding home mission projects should be available to all those in our churches who are traveling across the country.

The other course is less creative, but has interesting possibilities. It is definitely outlined with program and discussion suggestions based on specific leaflets and chapters in the book, *Righ Here at Home.* Suggestions are given for posters that may be shared with the rest of the church, helping them to become informed about conditions and needs "right here at home."

The New World Friendship Project

Beginning with July 1 we are making a shift in the theme and objects for support of our Young People's World Friendship Project. Those who have participated in the Project in the last few years have studied and supported various educational institutions around the world. Now we are going to learn about the work and workers of some of our churches around the world. The countries included are Mexico, Paraguay, India, China, Puerto Rico and the United States.

The program and study packet for the last six months of this missionary year will deal with the churches included in the Project, and it will be ready on December 1. Any groups which wish to begin their support of any of the work included in the Project may get information and suggestions by writing Miss Helen Spaulding, Missions Building, Indianapolis, Indiana.

Studying for Amsterdam

Delegates to Amsterdam are very busy these days studying certain books and materials that will enable them to take an active part in the World Conference of Christian Youth. Many other young people and groups of young people are engaging in this study with them. In addition to studying materials in the particular fields which the delegates have chosen, each delegate is requested to study in certain general fields. If your group would like to have fellowship with these young people and know what is going on at Amsterdam you would find the following basic materials very helpful:

Youth and International Friendship, a unit interpreting the meaning of the conference. It appears in the May 14, 21 and 28 issues of *Front Rank.*

The Christian Community in the Modern World, by Gethman and Patrick. 25c.

Further Studies on the Christian Community in the Modern World. 25c.

Ten Authorities Other than God, by Ouelette. 15c.

That They Go Forward, by Fenn. 50c.

Front Rank issues are, of course, available from the Christian Board of Publication, St. Louis. Any of the other materials in this list should be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

—ROSE WRIGHT.

Devotional Study for Missionary Societies

Theme for the Year: Kindled Fires

JULY

Topic: To Push Back Horizons.

Musical Prelude: "I Would Be True."

Call to Worship: When thou said unto me, seek my face, my heart answered, thy face, O Lord, will I seek. . . . And behold I shall kindle a fire in thee and it shall not be quenched.

Hymn: "Jesus Shall Reign Where'er the Sun."

Scripture (to be read responsively by two people): Ps. 22:27, 2:8—Zech. 8:20-23—Zech. 2:11—Isa. 9:7—Mal. 2-10—I Cor. 8-6.

Musical Response: "Blest Be The Tie That Binds."

Prayer: O God, who hast made of one flesh all nations to dwell upon the earth, and who by the son Jesus Christ has broken down the walls of partition between Jew and Gentile, slave and free, Greek and barbarian; break down, we beseech thee, all that divides us one from another; shame our jealousies, and lay low our pride; do away with all race prejudice, that the bonds of fellowship and mutual service may unite the East and the West, and North and South, that we may live in peace together, in honor preferring one another; to the glory of thy great name. (From *The Churchman.*)

Kindled Fires (leader's message):

"Christ's spirit taketh breath again
Within the lives of holy men.
Each changing age beholds afresh
Its word of God in human flesh."

So wrote the poet, W. C. Braithwaite and thus brings us the realization of how through spirit-filled men and women we gain new understanding of God and his Son. We see them at the holy altar, touched with a living fire and answering the divine call with the superb "Here am I; send me." Kindled fires they then become, going forth to greatly live and serve their God and fellowmen.

It has been the concern of men and women through the ages to bring to people wider knowledge, better ways of living, deeper understanding and a divine awareness of human needs. People have devoted their lives to pushing back the horizons of thought, sympathy and skill in living: Louis Pasteur in science, Lord Wilberforce in concern for the oppressed, Motoichiro Takahashi in the effort to do away with war, James Aggrey in breaking down racial animosities, Adoniram Judson in taking the Christ to people who had never heard, Bishop Azariah in bringing unity among the followers of Christ.

Dr. Edward Wilson wanted to be a medical missionary but a break in health due to overwork made that impossible and he was persuaded to accept the post of naturalist and junior doctor on Captain Scott's voyage of exploration and study in the Antarctic. There among the lofty peaks, the blue ice cliffs, the unrelenting darkness, the biting cold, in conditions that bring out men's best or worst, Wilson proved a man whose influence over others was compelling and always good. He acquitted himself well in his work also; his collections of specimens and sketches whether bird or rock or whatever were always scientifically correct and attractive to the eye; his study of the weather conditions was equally good. "I believe God's will is being worked out for us in what we are doing," he wrote. "Surely he means for us to find out all we can of his works."

Some years later when Scott organized his last ill-fated expedition his good friend Wilson was again in the company of carefully picked men. And again it was not alone his work which was of the highest quality but more his way with men that made him invaluable. "He soon became the person to whom all the others turned in time of need. Always cheery and unruffled he was the most good-tempered and unselfish of men and his cabin was the most popular rendezvous on the ship."

The time came when Scott was ready to make his dash to the pole and Wilson was one of the four chosen to go with him. We remember the story of that eight-hundred mile trek, the men in harness, pulling their sledges. They reached the pole only to find that Amundsen had reached it by another route one month earlier. Returning, their way was increasingly difficult, their strength began to fail, their fight against cold and frost bite gradually weakened. One man lost his life in the terrible descent over a glacier, another crippled from frost-bitten feet lost himself in the blizzard that he might not burden his friends and jeopardize their slender chances of getting through. That left three men and the time came as they must have known it would when they pitched their tent for the last time. Eight months later the snow-hidden tent was discovered containing the bodies of the three and their last messages to the world.

"If this letter reaches you," ran the faintly penciled letter of Scott, "Bill (Dr. Wilson) and I will have gone out together. I should like you to know how splendid he was at the end. . . . He died as he lived, a brave, true man, the best of comrades and the staunchest of friends."

Edward Wilson gave to the world much in paintings and scientific discoveries. He brought to mankind knowledge of what was then an almost unknown part of the world. He literally pushed the world's physical horizons. And that was well. But what he did more and perhaps more valuable to all was the inspiration he gave to everyone who knew him. To his intimates of the expeditions the information that he spent some time every day alone with his God high up in the ship's crow's nest came as a total surprise. In that quiet time of meditation and worship he brought renewal of the strength that helped him to so live that strong men said, "I never thought the Christlike life was possible till I saw it in him."

"And behold I shall kindle a fire in you and it shall not be quenched." In Edward Wilson's heart there was kindled the fire to bring men wider knowledge of the world and richer, fuller understanding of the Christ way of living. God grant that we also may be fires kindled for Him, fires ever burning, fires never quenched. And that through us the horizons for many people in living and loving and understanding may be pushed back and back until the world becomes a unity of peoples and countries.

A Time of Silent Prayer (closing with one stanza of "Jesus Calls Us, O'er the Tumult," unannounced).

Echoes From Everywhere

Communion Services in Village Camps

Communion services out in camp are always quiet and worshipful. We spread our mats out under some lovely tree, we sit on the ground and our communion table is only a stool or perhaps my tin suitcase. We have no sermon and there are just about fifteen of us and a few village people who come to watch. We always invite them. In one camp only one village man came as it was a busy time in the fields. He sat through the whole service and after we were dismissed he said, "The others may come to the night meetings for the songs and the stories, but this morning I have seen the most beautiful thing I ever saw in my life."

In one camp our tents were pitched near a Hindu temple. They did not much want us to pitch our camp there but we assured them we would not go near their temple or in any way pollute the temple grounds so they finally were satisfied. The last Sunday we were there, we had communion out under the lovely big pipal tree. Just as we were in the midst of our service, a Hindu priest came into the temple for his worship. He chanted his mantras and went through his worship. In the midst of his devotions, he took up the big conch shell that was there in the temple and blew several long and loud blasts to call the attention of his gods or to waken them. It was a very striking reminder of the great difference between his worship and ours and made a great impression on us all.

—Jennie V. Fleming.
Mungeli, C. P., India.

Successful Clubs at Amarillo Mexican Church

We have had great success with our clubs in our church. We recently started a club for older boys and girls. The meeting is opened with a prayer and devotional led by the pastor, then the rest of the evening is spent in discussion of topics of character building nature, songs and games. We have eighteen enrolled in our younger girls' club.

We had our record attendance last Sunday (March 19) at Sunday school of 73. Our enrollment is 109. There were 66 at our brotherhood dinner.

—Fidel Reyes.

Mexican Christian Church,
Amarillo, Texas

Every Step of Great Value

What a happy family we are all living here together in the city at Heo Chia Han. We are happy because of the great opportunities to serve which are coming to us. The little Bible school of about one hundred children has grown to well over three hundred and every day others beg to come. It is only lack of room that keeps us from admitting them. They are a very promising group of youngsters, too. The great challenge is that through all their training they can be and are being taught the Christian way of life. The children are asking to buy Bibles where a few years ago when we were trying to encourage daily Bible reading the youngsters were afraid to take a copy of the Scriptures home.

Aside from the children, but as a part of the whole scheme, we have classes for the young people of middle school grade. They too are a very promising group. Their interest in the Bible classes is very keen and they are buying Bibles, the demand being far greater than the supply.

Even the busy housewives are displaying a new interest in learning, and we hope to have daily half-day classes for them.

Hidden Answers

1. Who are the new missionaries to Africa? What will be their work?
2. What important event took place on April 19?
3. Are our missionaries carrying on in China? What are they doing?
4. When and where will the International Convention be held?
5. What makes Children's Day an important event in our brotherhood?
6. According to Dr. Taylor, what is "The Acid Test"?
7. What are the "Trends" described in the third and fourth articles of the series on Madras?
8. Who is just completing forty-two years of educational work?

The whole educational program is much more an integral part of the church than has been even possible before. Every Sunday the Sunday school and church services are very well attended by the students. The young people are taking an active interest in the choir and this week are organizing a Christian Endeavor.

We here in Wuhu are all agreed that what we are able to do, in this "occupied area" is tremendously worth while, and though we realize that we can only go step by step, every step is of great value.

—China News Letter.

Wuhu, China

Child Marriage still Practiced in India

Friends at home think that child marriage is a thing of the past in India because of the passing of the Sarda Act a few years ago. Not long ago I was playing with a baby boy in the home we were visiting. He was a sweet little fellow about a year old. His mother very proudly told me he was married, said they had the ceremony when he was five months old. And the little girl? I asked. She is a couple months younger and was three months old when they were married. Miss Hill, our new nurse, was in a village and saw a little twelve-year old mother with her new baby boy. The father is also twelve years of age.

—Jennie V. Fleming.

Mungeli, C. P., India.

Eventually the Mail Arrives

These past three days I have had the strangest batch of mail imaginable, a few letters and printed matter, all forwarded from Nantung and bearing the dates 1937, 1938, 1939. The Chinese post office said all mail would eventually arrive. That would make it appear so. The most interesting bit of mail was a letter written August 28, 1937, immediately after the writer, a former patient of the Nantung hospital and a most grateful patient (for he had been successfully operated on for a tubercular spine), heard of the bombing of our Nantung hospital. It was a letter full of grief, anxiety, consolation, consternation and inquiry. He has waited seven months for my reply. It will probably take me as many months to reach him.

—Lois A. Ely.

Nanking, China

A Few Interesting Statistics

As part of our work in Monieka, we have 82 teachers and evangelists in the "back country" serving 63 villages. In their village schools, there were 1331 students enrolled. Among the non-Christians 102 were baptized. Dr. Jaggard gave 29,785 treatments, having 4,340 patients who came for more than one treatment at the hospital. He was away from the station four and one half months doing State and mission work in the villages and serving two Company posts. We have 245 students here in Monieka, 50 of whom are women and girls. Four graduates of our Congo Christian Institute help us in the schools, three of our native leaders are ordained.

—Mr. and Mrs. R. R. Cobble.

Belgian Congo, Africa

In Memoriam

Mrs. Bettie Bartlett, January 21, 1939, Springfield, Missouri. Lifelong member of South Street Christian Church, always friendly and very conscientious.

Mrs. Stewart S. Cooper, February 16, 1939, Newark, Ohio. Beloved member of Young Matrons Guild of Walnut Hills Christian Church, Cincinnati.

Mrs. Georgia Larmoth, April, 1939, Cincinnati, Ohio. Member of Walnut Hills Church and the Woman's Council.

Mrs. Minnie Churchman, March 18, 1939, Oakland, California. A faithful member of the Fruitvale Christian Church and missionary society. Age 73.

Mrs. Ella Morgan Robertson, March 18, 1939, Morganfield, Kentucky. Active in all church work for sixty-two years; missionary society member for thirty-two years. Reader of World Call, and a devout Christian.

Mrs. Emma Belles Shelton, April 28, 1939, Enid, Oklahoma. "Mother" Shelton loved the house of God where she found reliance and strength. Age 83.

Mrs. Charles Heim, April 27, 1939, North Liberty, Indiana. Faithful member of the church, a loyal Christian and member of the missionary society.

Mrs. Ann C. Warren, April 24, 1939, Clarksville, Missouri. Widow of James L. Warren, mother of eight children including W. R. Warren. Charter member of church and missionary society of Higginsville, Missouri. Age 94.

Mrs. Eleanor Whitmyer Spangler, March 26, 1939, Akron, Ohio. Member of East Market Street Church, active and faithful in its activities. A true and loyal friend. Age 76.

Mrs. G. W. Browder, April 29, 1939, Clinton, Kentucky. Music teacher, faithful, devoted member of First Christian Church and an active missionary secretary. Age 50.

Mrs. Hattie Rew Thompson, April 30, 1939, Garden City, Minnesota. Pioneer of the West. Interested in missionary work around the world. Age 90.

WORLD CALL

Helps for Leaders of Junior Groups

These pages contain suggestions for your use as you guide the members of your group in their preparation and study of the unit of study, "Finding and Keeping Friends." The children's materials for this unit are published in the King's Builders Section of the "Junior World" for June 4. —Mabel Niedermeyer

Finding and Keeping Friends

By Blanche Hoke

INTRODUCTION

Why This Unit?—

Juniors like to be with other Juniors. They like friends, but sometimes they make very poor friends. Often their attention is still centered on themselves and on their own interests, and friends are to them people who help them to have more fun at the things they want to do. This unit is planned to help the Juniors to think about friendliness as part of God's plan for the world and to discover how to be better friends.

What May the Unit Achieve?—

As a result of the thinking and other activities of the unit, we may hope for the following results in the lives of the Juniors:

A growing realization that God desires all people to be friendly.

Increasing enjoyment in making friendly contacts with children and older persons.

Increasing ability to choose friends wisely.

Growing skill in making friends.

A growing ability to be a good friend.

Adapting the Unit for Your Own Group—

The unit will be most helpful if you adapt the plans suggested so that they include the experiences and problems of your own group. You will need to think of individual Juniors in the group and the problems they have in being friends. Those are the problems with which they need help, and such problems should be included if they are not mentioned here.

Since this is coming in the summer, experiences will be very different in different groups. If some of your Juniors have been away, or are going away on trips, the problems of new friendships to be made will be vital for your group. If most of them stay at home, such will not be the case; for them it is the friendships in their neighborhood that are concerned.

Helpful Activities—

Discussion. This will have a place in every session, for it is only through discussion that the group can think together, under guidance.

Stories. These will have a large place in the unit, for they help to widen the Juniors' acquaintance with friends and what is involved in friendship. Through these stories they will see how other people have been friends, or have shown qualities which make good friends.

Looking for Stories. Not only will the Juniors listen to stories which are told them, but they can also search for their own stories of friends and friendly actions, and share these at a story telling time during the sessions. (Plans for this begin in Session Three.)

Thinking About Scripture Passages. Of course there will be need for finding out what help the Bible has for us in our thinking, and this will have a large place in the unit. Sometimes we will think about passages and sometimes about stories. If these are really to enter into the living of the Juniors, they must do more than listen to them—they must also think about them.

Tests. Tests will be helpful in finding out what the attitudes and opinions of the Juniors are on the subject of finding and keeping friends and in checking on their development as the unit progresses. Such tests are not given for marks; their purpose is to furnish a basis for discussion and to reveal need for further thinking. So a "best answer" test is suggested in Session One, a check list in Session Two, and a test planned by the Juniors themselves in Session Five.

Posters. Through the making of posters the Juniors can put their conclusions into definite form. This activity may begin with the first session of the unit. The posters may be made by using pictures cut from old magazines and newspapers, or the Juniors may draw or paint the illustrations, or they may cut out silhouettes from colored paper. It may be that they will wish to combine these ways of making them, having some made each way, according to the abilities of the Juniors.

Planning Worship Services. Some experience in planning worship is helpful to the Juniors, and so the suggestion is made in Session Two that the whole group plan a service which will be used as soon as planned. In the same session a worship committee is to be appointed which will plan services for the rest of the unit.

Making Up a Play. Suggestions for planning and writing and giving a play about friends begin in Session Two. If your Juniors have not had much experience with this kind of activity, you may wish to change the plan to have the Juniors dramatize informally some incidents showing friendly ways of acting. They might then be able to put some of these incidents together to form a play about friends.

Making a Guest Book. This will be a book in which friends visiting the group can sign their names. Stiff covers and loose-leaf pages might be bought at a ten-cent store, and a picture might be pasted on the cover and then shellacked over to make it more durable. The pages may be ruled off for names and addresses. Or a more elaborate book may be made if the Juniors wish to make the cover out of light-weight cardboard or poster paper, planning a design for it. They might make the pages out of papers of light shades of different colors. Holes could be punched in cover and pages, and metal rings used to bind the book together so that it would open easily.

Planning for a Party. Plans for this will begin in Week Three, and suggestions are given in the various meetings. This party will give the Juniors a chance to show some of the qualities of friendship about which they have been talking.

Summarizing. It is important that the Juniors be helped to draw together the thinking they do in the various sessions, especially if the meetings are a week apart with much happening between. Plans for summarizing are suggested in Session Five. In Session Four a listing of ideas helps to pull together their conclusions; the play, the posters and the party will all help them in various ways to round out their thinking.

July 2—Friendliness is Part of God's Plan for Us

This first session of the new unit should help the Juniors to realize that friendliness is part of God's plan for us, and provide an opportunity to think of reasons why this part of God's plan for us makes the world happier and better.

Before you begin to study the new unit you will need to have some idea of what suggestions are given and how the unit may develop. You will therefore wish to read over in advance the material for the entire unit.

You will also wish to think about the problems of friendliness which your Juniors may be having. You will not wish to bring these up directly, as being John's or Mary's problem. You will, however, wish to be ready to help the Juniors include such problems in their thinking, in an impersonal way, as something that we all have to think about.

You will need to go over plans for the session with the Junior leader, and decide what part you should take in leadership. For example, perhaps you will need to take charge of giving the test. Also be ready to give guidance during the period of discussion.

In brief, here is the story which you will be called upon to tell today. Since the Juniors have just completed their study of Paul, this will have added meaning for them.

Christianity Grows Through Friendliness

"Aquila and his wife Priscilla had only recently come to Corinth. They had been living in Italy, but a law had been passed

there ordering all Jews to leave Rome. So Aquila and Priscilla had left their home and were now settling themselves in Corinth.

"New as they were to the city, however, they remembered that others might be more recently come there than themselves. When Aquila met Paul, a Jew from Tarsus who was traveling about teaching of Christ, he welcomed this traveler into his own home. He and Priscilla tried to make Paul comfortable. Day after day the three of them worked together, for Paul was a tent-maker like themselves, and worked to support himself as he traveled. As they worked, they talked often of Christ.

"Priscilla and Aquila did not forget their guest when he had to leave. A real friendship had sprung up, and the two of them talked often of Paul. They moved to another town, Ephesus, and there they became active members of the group of Christians.

"One day they met another newcomer, a man named Apollos. Apollos was a very excellent speaker, a man to whom everyone listened eagerly. He preached about Jesus, but Priscilla and Aquila soon realized that there were things about Jesus he did not know.

"So they invited Apollos into their home. There they talked with him in a friendly fashion, telling him some of the things he had not known before. Apollos listened to his new friends and remembered what they said. When he traveled on, his message was better because of the friendliness of Priscilla and Aquila.

"So two tent-makers, through their friendliness, helped to spread the Good News about Jesus. So much did they do that one day Paul wrote in a letter, 'Salute Priscilla and Aquila, my fellow workers. Not only do I give thanks to them for what they have done, but all the churches of the Gentiles are also grateful to them.'"

July 9—Choosing and Making Friends

An important part of finding and keeping friends is choosing the right friends, and being good friends ourselves. This week, therefore, we will think about what kind of a person we would choose as a friend, and why we would choose that kind.

Juniors are not apt to stop to think why they choose people for friends. Indeed, we would not want them to think about this too much, for it would show an ingrowing kind of thought that is neither natural nor desirable in boys and girls (or adults either). However, it is well for them occasionally to stop for such thinking. Along with it should also go the realization that they themselves should show the qualities which make good friends.

In reading the plans for the children's sessions (June 4 issue of *Junior World*) you will note that you may be called upon to act as the discussion leader today. Even though that responsibility should be allocated to one of the Juniors, be ready to help make their discussion significant and full of meaning for them.

Your help will be needed on the worship committee. Be prepared to suggest pictures which might be used. Also have on hand a Bible with a good concordance so that the Juniors who are members of this committee may look up passages which refer to friends or friendly ways of acting.

July 16—Friends Help Each Other

The Juniors have thought about friendliness as part of God's plan for us, and about making and choosing friends. This week they will think about ways in which friends help each other. They may be helped to realize that friendship involves more than liking people—it also involves thinking of them and of their good and being concerned for their welfare.

If your Juniors are to have profitable story telling times in future sessions (see the plans for this in the suggestions for the meeting this week) they will need your help. You will wish to canvass all possible sources of books and find the names of some which are especially good, remembering where each is to be found. You will also wish to be ready with the suggestion of Bible stories about friendship. Be ready to supply this information when you see that the Juniors need it before they can go further; let them make their own discoveries, however, whenever this is possible.

As usual you will need to help guide the discussion today. You may also be called upon to tell the story.

Make sure that plans are made for the worship committee to meet to plan their service for next session.

Your help will be needed particularly in connection with the planning for the party. In the first place, you may need to help the Juniors think about the appropriateness of the plans they make. If the guests are to be adults, for example, plans will be different from those made for Juniors. The planning may be an excellent opportunity for the actual experience of putting oneself in another's place, and thinking of what the other enjoys rather than what we enjoy.

In the second place, you may need to help the Juniors to remember the resources which are available to them in connection with the party. Plans must be such as can be carried out in the space available, and with the money and materials which are available or which can be supplied by the group.

July 23—Friends Work and Play Together

Friendship involves more than helping each other; it also includes working and playing together, and it is about this that we shall think this week. The Juniors should be helped to think not just of the fun of working and playing together but also of some of the problems we meet—the quarrels that arise—and what friends should do about these.

Give any needed help to the group planning the play. Encourage them to make the staging of it as simple as possible, pointing out that it is not necessary to learn lines, but rather to express their thoughts in a natural way.

July 30—Becoming a Good Friend

This week is the last one in the unit, and so it should help the boys and girls to draw together the thinking and the other activities of the unit, helping them to feel that they have rounded out the experience of discovering some good ways of "finding and keeping friends."

There are two points in the program at which your help will be especially needed this week. The first of these is in connection with the Juniors making up a test. You will need to make sure they understand the plan, and that they all understand the kind of a test that is to be used.

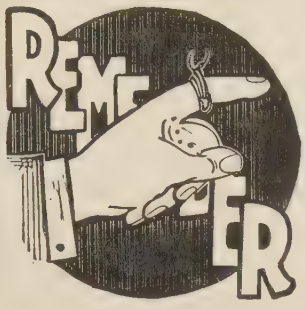
The second point at which your help will be especially needed is the discussion. This is planned to draw together the thinking of the entire unit so that the unit will have definite results in the reaching of conclusions. Perhaps you and the Junior leader will decide that this discussion had better be led by you.

A New Book for Both Children and Their Leaders

Tales From Many Lands, published by Morehouse-Gorham Company, price 50 cents, is a collection of missionary stories including a number of biographical sketches of outstanding leaders in this field. Africa, China, Japan, Cuba, Haiti, Mexico, Brazil, Alaska, the Philippines, Hawaii, Puerto Rico, and the United States are all represented in this attractive paper-bound book with a colored picture of Jesus and the children of the world on its cover.

This book of stories will make an excellent addition to the browsing table or library of the Junior Department of the church, or the individual stories may be used as worship material in the services of that department. Leaders of Intermediate boys and girls will likewise welcome this collection. The biographical sketches given under the title "Builders of the Kingdom" will help to meet their need for this type of material for use in the worship services of their group.

Tales From Many Lands may be ordered from The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.



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CHRISTIAN BOARD OF PUBLICATION
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Women and World Highways

(Continued from page 35)

and evangelists. Into it and through it Wetci marched, giving of her services sometimes as teacher in the grades or in Sunday school. And here her "hero knight" stepped upon the scene, coming right from her own section of Congo, a very great asset in African courtship. Lokofe Mose had also come from a Christian home, his mother and father being in charge of the boys' dormitory at Lotumbe. So was youth plighted in love for each other—but more, in love of a cause that had made their love possible. And they wanted to go as missionaries to their own people less privileged than themselves.

Would we could all see them at their far post today—away up the Momboyo River at Ifumo, where Vesta McCune gave of her life for a people begging for the Christ. Here the evangelists, Bokenge and his wife, and Lokofe and Wetci, carry on alone. Three precious kiddies of their own have enlarged their family circle and love. But theirs are hearts with unlimited capacity and with memories of their own youth. So here at this distant outpost seventy-five little boys in a Christian boarding school are also compassed about by their love and wisdom, and forty student evangelists and their wives and children look to them for leadership through a three-year course of study, that they may be better trained leaders of the flocks they go out to shepherd.

In the face of their pleas for help and our meager support we bow our heads in shame. We must reconsecrate ourselves and our tithes to back up these boys and girls of our own, who, having with brave hearts established Christian homes, have dedicated themselves to the high calling of helping others find that joy, too.

From a dedication service of an African's home I bring to you these lines, with a bit of wistful wondering as to how many of our American homes have been so dedicated:

"We dedicate this home to the deep affections of the family circle, and to all friendly hospitality.

"We dedicate this home to the courage, patience, and self-control which make life cheerful and serene.

"We dedicate this home to all things beautiful of heart and mind that lead the soul to wider vision and to higher aims."

Military Equipment Used for Deeds of Love

I was asked to lead the devotional service for the Christian group at Hofei. For once in my life I was able to lead a service that gave me perfect satisfaction. I read the words of Jesus, "I was naked and ye clothed me," and the words of James, "To him that knoweth to do good and doeth it not to him it is sin." Then I told the group of the Kansas Youth Conference planning to send children's clothing, of the women in California taking a collection at Long Beach Convention so I would have means for carrying on such a project; finally I told of Mrs. Macklin standing on a chair while hardly able to keep her balance because of her excitement, shouting to the people who were about to leave the meeting, asking them to make baby clothes to send to China. At the end of my talk, Dr. Corpron and I carried in a big trunk full of those very clothes. More than one of that group had to wipe the tears away before they could inspect the garments.

It was agreed that after medical treatment for scabies and other diseases, and a warm bath, that each baby brought to the clinic should be given a warm undershirt. The second week a new clean one would be given and the first taken home by the mother to wash. Subsequently she would bring back the clean one each week. In this way every child would be assured of at least one change of warm comfortable underclothing, but none would be plutocrats and have half-a-dozen while others had none.

This bath clinic was the only really comfortable, warm, sanitary place where the babies could be given a bath, for people cannot get fuel to use for heating houses even if they had the money to buy it. I had the immense satisfaction of using a large water boiler which had been left by the Japanese army in our mission compound when they went on their way. I fitted it up for heating water for bathing babies. As I watched that boiler heating the water I thought, "If only all military equipment could be turned to similar deeds of love and kindness what a different world this would be." If every reader of this letter will devote his or her life to making that transformation we will be one vast step further in that direction. Not only will the swords be turned into plowshares, but the military equipment will all be used for deeds of love and kindness.

—O. J. Goulter.

Hofei, China.

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Conferences and Schools of Missions

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work, Foreign Missions Conference.

DATES AND CHAIRMEN 1939

June

Winona Lake, Ind., June 17-24—Summer School of Missions. Miss Minnie M. Rumsey, 685 Northmoor Road, Lake Forest, Ill.

Boulder, Colo., June 25-July 1—School of Missions. Pres., Mrs. Henry F. Hoffman. 741 Adams Street, Denver, Colo.

Eagles Mere, Pa., June 24-July 1—Interdenominational Conference of Missions. Mrs. Earl B. Breeding, Palmer Avenue and Vernon Road, Scarsdale, N. Y.

Mount Herman, Calif., June 24-July 1—Federate School of Missions. Mrs. Grace C. Makinson, 201 Ridgeway Avenue, Oakland, Calif.

July

Northfield, Mass., July 3-10—Missionary Conference. Miss Edna M. Springhorn, 19 Wayside Lane, Scarsdale, N. Y.

Bethesda, Ohio, July 10-14—School of Missions. Dean, Mrs. John Seward, 902 North 6th Street, Cambridge, Ohio.

Mountain Lake Park, Md., July 19-25—Interdenominational Summer School of Missions. Mrs. F. I. Johnson, 711 Lake Shore Boulevard, Saint Cloud, Florida.

August

Kerrville, Texas, August 10-16—Texas Synodical Auxiliary Training School. Mrs. George M. Smith, Route 2, Brownsville, Texas.

Lake Geneva, Wis., August 13-20—Summer School of Missions. Pres., Mrs. W. P. Topping, 406 Center St., Elgin, Ill.

Chautauqua, N. Y., August 19-25—Institute of World Missions. Miss B. Louise Woodford, 930 23rd Avenue, North, St. Petersburg, Fla.

September

Warren, Ohio, September 5-6—School of Missions. Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio.

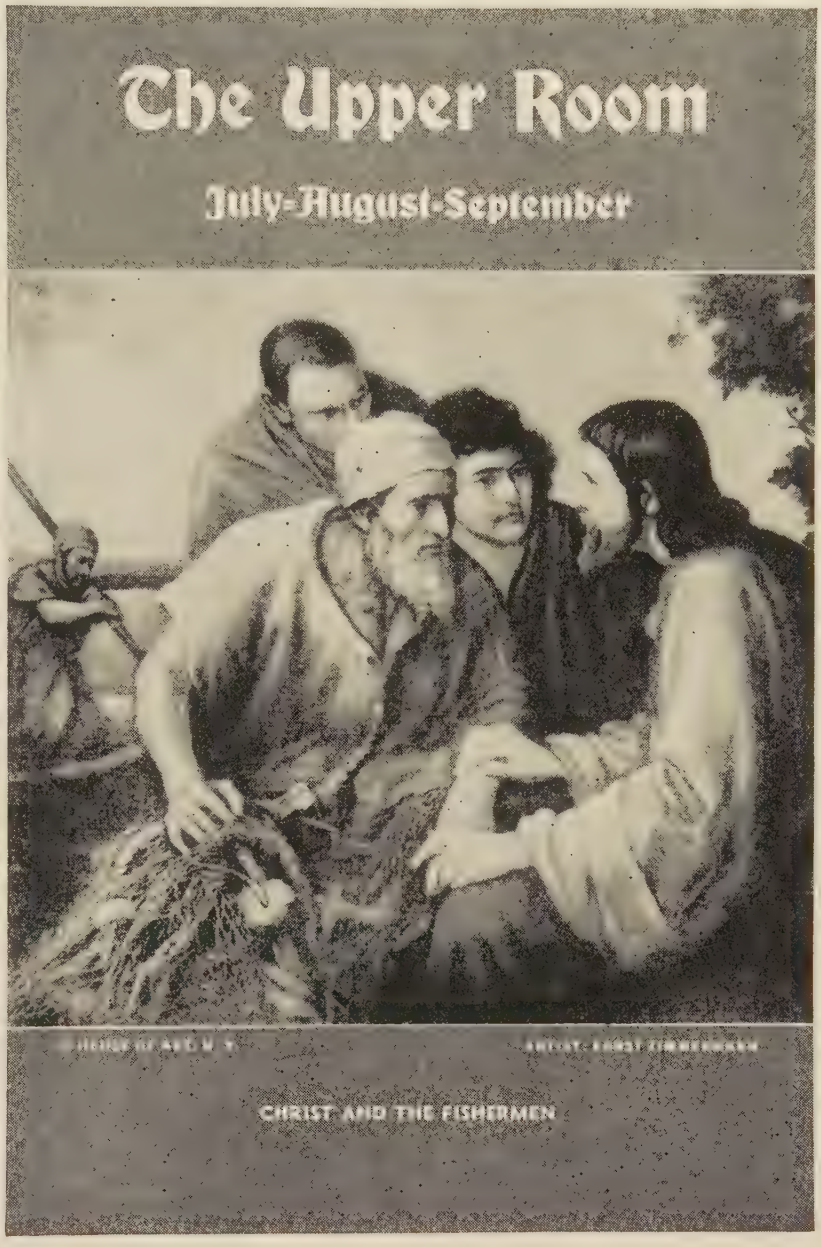
Minnesota (Minneapolis-St. Paul), September 18-22—School of Missions. Pres., Mrs. C. E. Heard, 3020 Colfax Avenue, Minneapolis, Minn.

Baltimore, Md., September 25-28—Institute for Church Women. Mrs. Bruce H. McDonald, 515 West Fayette Street, Baltimore, Md.

Dallas, Texas, September 25-29—School of Missions. Mrs. Mitchell Langdon, Hutchins, Texas.

Houston, Texas, September 25-29—Leadership Training School. Dean, Mrs. A. B. Haynes, 618 Highland Avenue, Houston, Texas.

Southern California (Los Angeles), September 25-29—School of Mission Study. Pres., Mrs. R. L. Bowen, 1657 Fifth Avenue, Los Angeles, Calif.



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THE UPPER ROOM

Doctors' Building, Nashville, Tennessee

From Our Japanese Christian Church

WE had a most unusual and moving morning service at the Japanese Christian Church when a Rev. Kimura, an elderly evangelist, was guest speaker. His sermon in broken English was the more impressive because of his determination to put across his message to the young people. He had something to tell them and he told it. At the end of the service about twenty young people, many of them visitors from other churches, came forward in response to his invitation, a simple and earnest plea to listen to the words of Jesus, "snappy, short, easy to understand." "Come unto me! Follow me! Learn of me! Abide with me!" or their terrible alternative, "Depart from me!" He said sincerely that he knew their stand was the result of faithful ministry and teaching and I feel that is true.

I wish I could give the sermon verbatim. It was so interesting to see how the very limitations of language added emphasis—like the headlines of a newspaper or the exhortations of an advertisement where every word must be packed with meaning. (A visiting returned missionary from another church said our congregation of young people was the most impressive thing she had seen in Los Angeles.)

In a different way the preceding Sunday was a memorable day. Our Doll Festival attracted about 200 visitors from American churches. The young girls presented a charming and interesting program, and the youngest ones, who served the tea and *senbi* in the kindergarten rooms later, won the hearts of everyone—they were so sweet and eager in their efforts to see that all were served.

—Leonora M. Vickland.

Los Angeles, California

Music at Jarvis

THIS, my fourth year at Jarvis College, finds me classified as a sophomore. From the time of my enrollment with Jarvis to the present, I have been connected in some way with the music department. At present, I am a member of the a cappella choir, male quartet, and the male octet. My being connected with the music department has afforded me the pleasure of attending the International Convention and the conventions held at Dayton, Ohio, and Knoxville, Tennessee. From these trips, my life has been enriched by these experiences and contacts.

I consider music as being the father of poetry, painting and sculpture. We borrow musical terms in trying to define phases of other arts. We speak of a scale of color and define sculpture as frozen music. The very fact that its development has been slower than that of other arts seems to verify the statement that it is the soul of man.

I agree with Luther when he said, "Music is one of the most glorious gifts of God, to which Satan is a bitter enemy, for it removes from the heart the weight of sorrow." Music has the greatest influence over the passion and is that to which legislature ought to give the greatest encouragement. In learning to appreciate music, one also learns to love. May I quote from Hogg: "Of all the acts beneath the heaven that God has given, none draws the soul so sweetly away as music."

—Terry Alexander.

Jarvis Christian College
Hawkins, Texas

Notes from China

Miss Mary Kelly, Gainesville, Florida, retired China Missionary, has received letters from Mrs. Edna Gish, missionary at South Gate, Nanking, China, from which the following notes are taken.

"Our Christmas began the Sunday before when we had forty-one baptisms ranging in age from twelve to seventy-four. On Christmas morning we had an eight o'clock communion service followed by a noodle breakfast together and a pageant church service. I truly felt it was Christmas in people's hearts.

"Sunday mornings our services range from 250 to 300, Sunday school 500, women's midweek service and Bible classes 200. You would be amazed at the way the new Christians are helping to do calling, leading prayer meetings and making talks. Our people raised the money for and made 171 garments for poor children. The Drum Tower Church gave us their Christmas offering and we put some with it and got twenty comforters to give to people without bedding. Now we are giving out garments from the International Relief Committee. We had twenty women helping sew for them."

Miss Bertha Cassidy, teacher in the Wuhu Union Academy was helping in a young people's institute at South Gate, and wrote to Miss Kelly as follows:

"It would have delighted your heart to see the 160 young people in that institute drinking in what they heard so eagerly and going out so willingly to witness. Mrs. Gish had us to lunch one day and I looked out over the part of Nanking you used to know so well, but now so altered. Folks are crowding back, however, and there is a receptiveness never known before."

First Impressions of S.C.I.

We went from room to room for classes and I got misplaced, then lost.

The school building had two stories and the steps were so funny to climb.

It was good to see everybody at church. I liked the church meeting. It was so quiet.

There were no lamps to clean—you just pressed a button and there was a big bright light.

It was so strange that there was a time for everything—to eat, to go to work, even to go to bed. I like it now.

While I was visiting S.C.I. I went into the school building and saw the science room. It was so interesting that I wanted to stay and study hard to learn all about the things I saw in bottles.

The first basketball game I saw I liked, but I couldn't tell who made the points.

Everybody had something to do and seemed to be doing it.

The teachers and the students were all so friendly.

When I first came to S.C.I. it looked like the biggest family I ever saw.

I thought, how in the world do they cook for all these people!

Everything was so clean with moss on the trees and flowers along the walk.

Everybody was so happy that I wanted to stay.

I wanted to start to school right away. I was so far behind, but since I had no money I began as a work student.

—Students at Southern Christian Institute.

Edwards, Mississippi

The Missionary Register

Missionaries Coming From the Field

Mr. and Mrs. H. Gray Russell, Africa, New York, SS. "Manhattan," United States Lines, June 22.
Miss Faith McCracken, Africa, New York, SS. "Manhattan," United States Lines, June 22.
Miss Ruth Musgrave, Africa, New York, SS. "Manhattan," United States Lines, June 22.
Miss Martha Bateman, Africa, New York, SS. "Manhattan," United States Lines, June 22.
Mr. and Mrs. F. L. Rowe, Africa, New York, sometime in July.
Miss Myrle Ward, Africa, arrives in New York sometime in July.
Mr. and Mrs. E. B. Smith, Africa, left Bolenge April 12. Arrive New York latter part of May.
Mr. and Mrs. W. H. Edwards, Africa, leaving Africa June 1. Will remain in Scotland for the summer and will come to New York about September 1.

Missionaries Going to the Field

Mr. and Mrs. Ned M. Roberts, Africa, SS. "President Roosevelt," United States Lines, New York, May 24.
Drs. Howard and Marjorie Horner, Africa, sail probably in September.

Deaths

Mrs. Wilma Walters, sister of Miss Myrtle Furman, India, and sister of Mrs. A. E. Elliott, formerly of Paraguay, died in Hastings, Nebraska, April 25.
"Grandmother" Shelton, mother of Dr. A. L. Shelton of Tibet, died in Enid, Oklahoma, April 26.

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A New Service to the Rural Church

TO those churches that cannot afford a full-time director of music, Westminster Choir College of Princeton, New Jersey, is making an outstanding offer of a summer training course in choir direction and church participation.

Westminster has a national reputation. Its students are trained in religious education and dramatics along with their work in choral methods and applied music. They have experience in conducting and have themselves participated in great choral programs, such as the series presented by the National Broadcasting Company and their recent appearance with the New York Philharmonic Symphony Orchestra. The college has trained some of the leading choir directors of the country. Each week some 200,000 young people, alone, are singing under Westminster directors.

For the last three or four years Westminster has carried on experimental work in several small communities during the summer months, this extension work being conducted by capable, well-trained upper-classmen. This summer the college again wishes to extend this service to four or five different churches, in communities of seven thousand and less, who will unite in one intensive training course of three months.

The student director would organize and train in each church a children's choir, an adult choir, and if possible, a young people's choir. He would train two young people from each church, one to play the organ or piano and one to lead the music during the winter. He would unite the musical forces of the churches in massed training at least one day a week. He would give full-time service to a different church each Sunday.

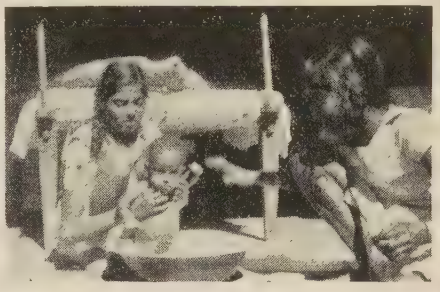
In return for this service, the churches would pay the room and board of the director, and, if five churches composed the unit, the amount of $2.50 each per week. Westminster Choir College would furnish the music and in every way help in setting up the program.

A choir, good or bad, sets the tempo of the worship service and in great measure controls the spirit of worship. It is the right arm of the minister while he is in the pulpit. The people follow the choir in all congregational participation during the service. And, if the hour of worship is not successful in providing a deep and enriching experience for the congregation, a great deal of blame falls upon the choir. Statistics have shown that wherever the church puts forth effort toward the proper advancement and development of its music, there is an upward response in attendance and membership and offering.

But few churches can afford to support a full-time director of music and many find it difficult to pay even a part-time director. Most of them depend upon volunteers. These volunteer leaders are doing a good and a remarkable Christian service. A great number of them would like to improve their methods and broaden their program, but can afford neither the time nor the money necessary. For just such churches and such directors, the Westminster Choir College extension service has been organized, and its cost, when financed by a group of churches, is minimum.

Further details of this plan may be secured from Dr. John Finley Williamson, Westminster Choir College, Princeton, New Jersey.

Baby Bhagwati



Bhagwati smiled and lifted up her baby arms to be taken when Nirmal came from school to give her her mid-morning orange juice. She seemed to be glad that it was Nirmal's turn in the "baby house," for she knew that Nirmal would take good care of her. It hasn't been so long since Nirmal herself was a baby in the Children's Home at Kulpahar. Now she is seventeen and about to finish her middle school course (eighth grade) at the Girls' Vocational School at Pendra Road, India. She has been a favorite wherever she has been in school, for she is a faithful little worker and is now the leader in her house. Bright, winsome, and alert—ready to work, ready to play is Nirmal Kumari. This year she is learning the art of child care and is getting experience in dealing with three little girls and two baby boys in the practice house. She is thus fitting herself for tasks that will be hers when she goes to a home of her own.

—Veda Harrah.

Pendra Road, C. P., India.

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Dear Friends:

I'm a little bewildered child in one of the twelve Benevolent Homes of the church. There are 700 others like me. We need everything that your own child needs; and we have no one else to take care of us but the church. That's why those grown-ups in charge of us are watching the mails anxiously as the end of the year draws near. Please, please don't forget us in the rush at the end of the year on June 30th. Make your offering this year a BIG ONE!

—Your little "Other Child."

P. S. Remember the old folks, too. There are more than 200 of them, who have no one to take care of them, either, but the church. They are depending on you to see them through.

NATIONAL BENEVOLENT ASSOCIATION

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Christian Fellowship in China

I WISH to report to you that the Fellowship Dinner at Kweiyang, China, was a fine one. It was hard to find a meeting place and a place to have a group dinner. After a long search, we found a tea house which would accommodate about two hundred persons. Before February first, Messrs. Hsu Mu Pei and Wang Chien Nan and I visited our members, former students and teachers in our schools. Ninety-seven, including children, attended this meeting which began at four o'clock in the afternoon. All stations except Nantung were represented.

The first part of the program was devotional, and the second, social. Letters from Mr. Marx and Mr. Hawley were read. After the hymns, the prayer expressing our gratitude to His care for our people, both in the "occupied" and "unoccupied" areas, and requesting His blessing on our meetings throughout the world, was led by Mrs. Wei of Wuhu. Mr. Wang Chien gave a message emphasizing the virtue of mutual love. Children sang a special number. Mr. Hsu Mu Pei offered a prayer petitioning Him to save our country from our aggressor. Secretaries of the Y.W.C.A. and Y.M.C.A. and the local pastor were invited to this meeting. Each of them gave a five-minute talk.

After the devotional, a patriotic song was sung in unison. The Misses Wilkinson and Teagarden led two group games. After the social period, simple food was served in the big dining room. Taking advantage of the meal time, I reported on the general condition of our members throughout the country, of the various stations and of the missionaries. Everyone felt that it was a fine meeting.

—LUTHER SHAO.

Kweichow Province, China

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1938 to April 30, 1939 Compared with July 1, 1937 to April 30, 1938

	Undesignated and Specific Gifts[2]		*Designated Gifts*[3]	
	1937-38	*1938-39*	*1937-38*	*1938-39*
Churches	$226,197.37	$223,615.35	$15,510.48	$15,776.78
Bible Schools	87,240.83	95,105.89	2,136.98	2,272.05
Christian Endeavor	1,693.70	1,791.62	545.12	499.37
Women's Missionary Societies[1]	147,016.34	143,900.40	674.01	1,127.56
Councils[1]	82,135.03	87,192.97	1,331.66	1,061.50
Young Matrons' Missionary Societies[1]	6,205.40	6,226.57	12.50	12.75
Guilds[1]	14,970.23	14,740.74	32.75	24.50
Circles[1]	4,933.30	4,418.48	115.20	36.00
Triangles[1]	1,779.79	1,586.64	------	7.00
Children's Missionary Organizations[1]	1,893.06	1,812.01	5.62	17.00
Unified Young Peoples' Groups	380.53	482.84	53.75	183.14
Unified Children's Groups	41.60	42.96	------	3.04
Individuals	10,977.76	11,939.33	11,058.76	9,036.11
Grand Totals	$585,464.94	$592,855.80	$31,476.83	$30,056.80
[1] Missionary Organizations Totals	$259,355.28	$260,403.61	$ 2,225.49	$ 2,472.49

[2] Gifts applying on percentages.
[3] Gifts over and above percentages.
Gain in undesignated and specific gifts—$7,390.86.

The Last Page

Beyond the Days of Shalimar

Fair, elfin child of Hindustan,
I would that I might read your eyes,
Look in your orient heart and scan
The hoary past that hidden lies.

Whence came your silken cheeks of brown,
Your different thoughts and different ways?
What fancies have come drifting down
From far-off and forgotten days?

Back, back beyond the Khyber Pass,
Beyond the days of Shalimar,
Was there some dusky, brown-eyed lass
So sweet, so winsome as you are?

Your pulses do not beat as mine.
My ancient hills had other snows.
My forbears sailed the wint'ry brine,
Yours plucked the lotus and the rose.

For yours, the fragrant sandal-wood,
For mine, the oak and tulip tree;
And even that which man calls good
Is not the same to you and me.

And can you answer, little maid?
Your eyes, they say you do not care!

They look upon me unafraid,
And love is plainly written there.

And thus, some child of long ago,
Beyond those days of Shalimar,
Looked out with eyes of love, I know,
As sweet, as winsome as you are.

—George E. Miller.

Pendra Road, C. P.
India

My First Pair of Silk Stockings

(An English theme written by a Freshman at Southern Christian Institute.)

At last I have succeeded in securing those long-waited-for and pleaded-for silk stockings.

Mother told me I could have a pair of silk stockings, and gave me the necessary funds to purchase them.

Now I could be like the other girls with stockings on. I could now tease the other girls for not wearing stockings. Socks! No, I am going to give my socks away, because I can wear silk stockings.

I decided I would pick my stockings myself. All along the way to town I was saying, "I am on my way to get a pair of stockings." I went into the store and asked the clerk for a pair of silk stockings. She asked me what price, what size and what shade. I couldn't answer because I didn't know. All I said was, "A pair of silk stockings, please." She laughed and gave me what I asked for.

I could hardly wait for time to go to school and show my stockings. I wore them with tennis shoes. Every other step I would look at my legs. If I happened to meet someone I knew I put my leg out and looked to see if the person was noticing my stockings. I hadn't received a compliment yet and that was what I was striving for. Oh, my! Won't someone notice my stockings? I jumped over a barrel, and from then on my stockings were noticed, not because I wore pretty stockings, but because of the run. Everyone noticed the run and mentioned it to me. I kept watching and pulling my stockings. At every pull there was another run. When I arrived home there wasn't a place without a run.

"Where are my socks?" I asked. Mother said, "Oh, no, you don't wear socks. You must wear stockings." I told Mother I never wanted another pair of stockings. I never will try to gain attention again.

Oh! Why did I ever want to wear silk stockings? They are too expensive. Always there is a run.

A Parable

The people of a certain village, desiring to hold a feast, and all of them being of no great wealth, agreed that each should bring a bottle of wine which he might pour into a large cask.

And one, thinking himself too poor, said to himself: "If I fill my bottle with water and empty it with the others it will not be observed, and I will have saved my small wine for myself."

And, behold, when the villagers assembled to draw off the wine only water flowed forth from the cask.

And all the people had acted in the same way, each one saying to himself: "My contribution will not be missed."

—Finance Committee.

Intelligentsia

"What's the riot about across the street?"

"Oh, they just found the originator of the *e* in *shoppe*."—*Webfoot.*

Good Scouts

Four boys playing ball on the town square shattered one of the street lights. There was no witness to the accident. They could have sneaked off, assured that they wouldn't have to pay for that one!

But the four located the office of the gas and electric company, found the manager, and confessed—adding to their confession their willingness to pay for their carelessness.

The manager was a bit taken off his guard. Such a straightforwardness from lamp breakers was not the usual procedure. And in appreciation of their attitude he told the lads that their honesty and sportsmanship had more than canceled their debt to the city.

His interest in the boys later caused him to check their records. He found that three were Boy Scouts, and the fourth was a Cub Scout. And to each boy he wrote a personal letter assuring him that in being true to himself he had brought honor to the organization in which he was a very strong significant link.

Poetry in Their Souls

A son at college wrote to his father, "No mon, no fun, your son."

The father answered, "How sad, too bad, your dad."

I love children, they do not prattle of yesterday; their interests are all of today and the tomorrows.—R. Mansfield.

The Puppy

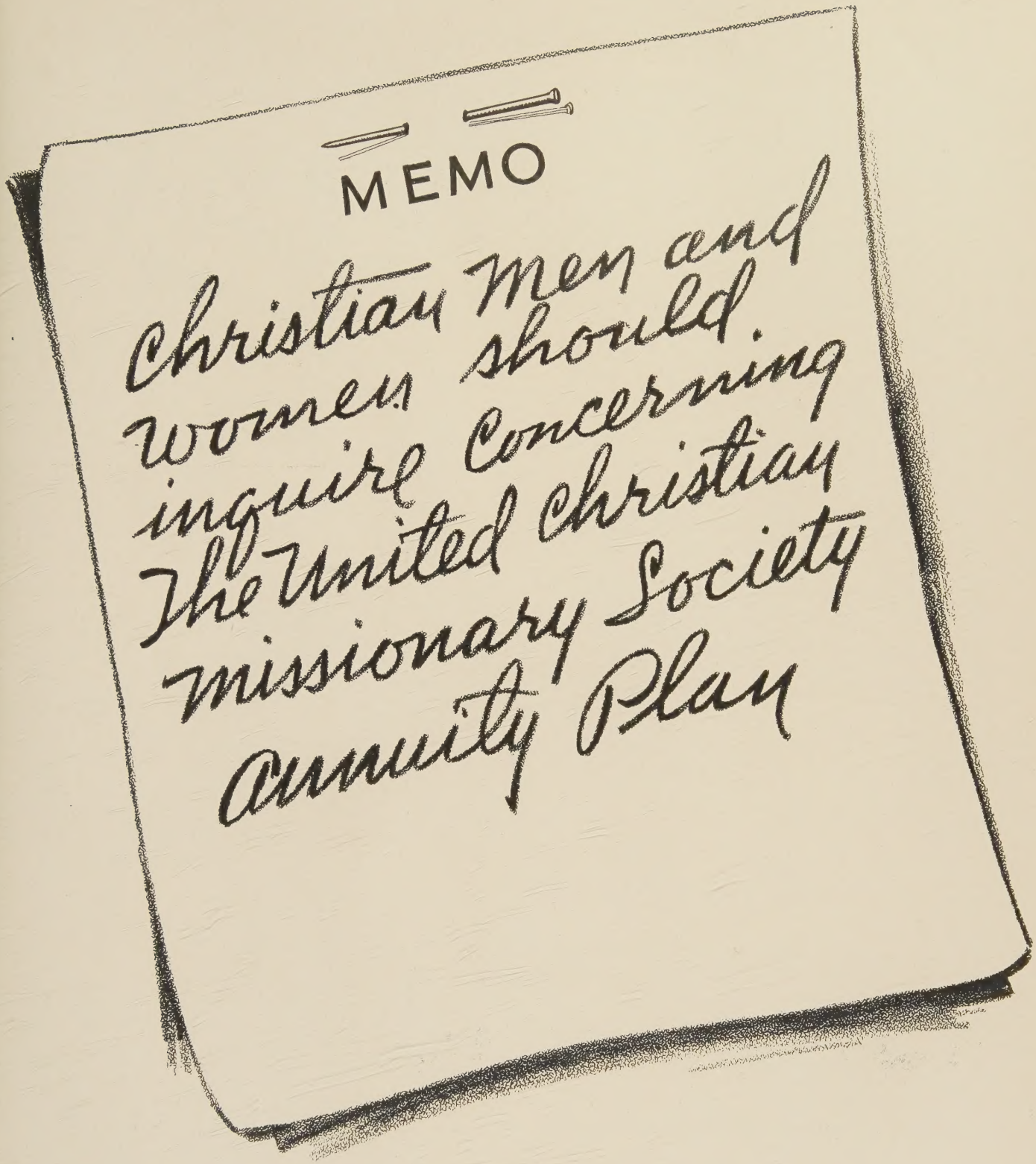
The puppy cannot mew or talk,
He has a funny kind of walk,
His tail is difficult to wag,
And that's what makes him walk zigzag.

He is the kitten of a dog,
From morn till night he's all agog—
Forever seeking something new
That's good, but isn't meant to chew.

He romps about the tulip bed,
And chews the flowers white and red,
And when the gard'ner comes to see
He's sure to blame mamma or me.

One game that cannot ever fail
To please him is to chase his tail—
(To catch one's tail, 'twixt me and you,
Is not an easy thing to do.)

If he has not a pretty face,
The puppy's heart is in its place.
I'm sorry he must grow into
A horrid, noisy dog—aren't you?
—Olive Herford, in *Harper's Magazine.*



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